Vol. XLIX. No. 3 September, 1913

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1913: American Ecclesiastical Review—The Dolphin Press
Subscription Price: United States and Canada, $3.50; Foreign, 15 shillings ($3.65)
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1892, as Second Class Matter, Post Office at Philadelphia, Pa. under Act of 3 March, 1879

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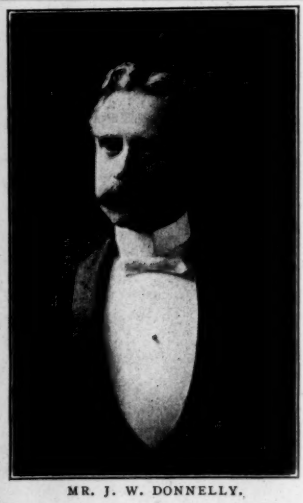

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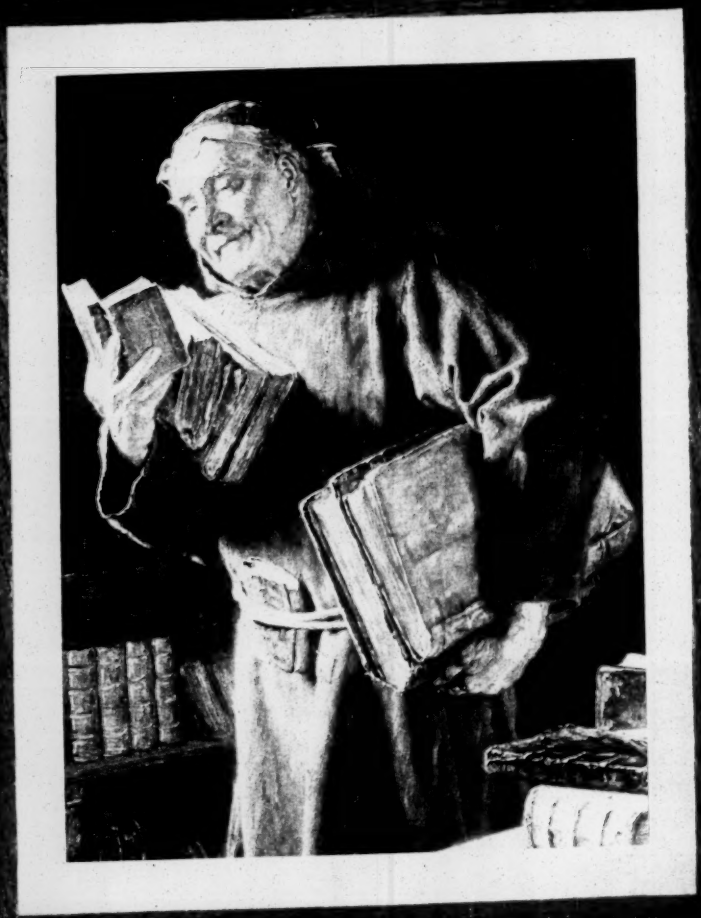


THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. IX.—(XLIX).—SEPTEMBER, 1913.—No. 3.

SUGGESTIONS TOWARD A UNIFORM PLAN OF STUDIES IN THE DEPARTMENT OF THEOLOGY FOR SEMINARIES IN THE UNITED STATES.

THE AIM.

THE purpose of the theological seminary is to prepare candidates for the priesthood. The duties and offices of the priesthood vary with time, place, and opportunities; but they have an identical aim; and in their primary elements they rest upon a common foundation of intellectual and moral training. This common foundation is laid in the seminary. It assumes as a preparatory basis a college education, or its equivalent, which renders the student familiar with the rudiments of letters and science, and of religion. Upon this rudimentary education is constructed the curriculum of the theological seminary.

The curriculum of the seminary has to do for the candidate for Sacred Orders four things:

It has to supply him, first, with a sound knowledge of natural, and supernatural truth, the teaching as well as the practice of which is to be his chief occupation in life.

The training of the seminary is designed in the second place to drill the student in the right method of imparting his acquired knowledge to others. He has to learn how to instruct men of all conditions of life,—children and adults, the ignorant and the worldly-wise, the rude and the cultivated, those who are willing and those who have strayed from the truth and are wayward.

And because there are those who would hinder the spread of the kingdom of truth and of goodness, the candidate for the priesthood should in the third place acquire a readiness in defending the deposit of truth, and in safeguarding the prerogatives of grace which have been committed to the Church of Christ,—that is to say, to the priesthood as a divinely chosen body of keepers and dispensers of that deposit.

Finally, the candidate for Sacred Orders is to be trained in the seminary to the habit of attracting men to the love of Christ as of truth; he should reflect in his personal conduct the convictions that rule and control his priestly life, so as to make that life say to all who come in contact with him: "Come to me you who are troubled, and you who seek truth."

Thus it is agreed among all that the youth who is called to Ordination, is to be presented to the bishop and people by the superior of the seminary with these *credentials*:

(a) he knows the deposit of divine truth;

(b) he is able to communicate it to others;

(c) he is ready and able to defend it against error and wanton attack;

(d) he has acquired the habit of all these things, so that truth and the beauty that radiates from it, are manifest in his life, are his highest aspiration and his constant labor.

The Means to Accomplish this Fourfold Aim.

To carry out this divinely fixed purpose of ecclesiastical training through the seminary, we have at our disposal a gathered store of truths, principles, laws; together with the experiences which have tested these truths, principles, and laws throughout the ages. They have been shaped into a Course of Studies, fixed and approved by the disciplinary authority of the Church, and adapted to practical use by saintly and learned men like Saint Charles Borromeo, Saint Vincent de Paul, and the great founders of the religious orders.

In our own days the Sovereign Pontiffs Leo XIII and Pius X have given renewed attention to the subject of seminary training, because it is felt that the old standards need adjustment to altered circumstances. For whilst the principles of truth can never change, the development of life

in the twofold organism of the world and the Church brings forth new growth, which calls for pruning and weeding, for the introduction of new systems, or for the application of old methods to new uses; thereby improving health and life, and saving time needed in the accelerated progress toward eternal issues.

In May, 1906, Pius X, through the Sacred Congregation of Bishops and Regulars, published a Letter to the Bishops of Italy "De Ratione Studiorum in Sacris Seminariis renovanda, et ad rem Normae." Later on (18 January, 1908), this instruction was supplemented by a Letter (Con l'intento) "ad Ordinarios Italiae de Seminariorum regimine." Last summer (16 July, 1912) the Sacred Congregation of Consistory issued, under Pontifical authority, an Instruction to the Bishops of Italy "De Seminariis Italiae", in which was sketched what seems to be the minimum requirement for the seminaries of Italy. This latter expedient was adopted as the result of the actual experiences of a specially appointed Pontifical Commission, which made a visitation and close scrutiny of the work done in the Italian seminaries. It recommended the reduction in numbers of the seminaries, with a view to the increase of their practical efficiency.[1]

In all the aforementioned documents the Holy See addressed itself to the Italian bishops with the evident purpose (clearly outlined in the ecclesiastical policy of the present Pontiff) of indicating, by the reforms insisted upon at Rome and among the clergy of Italy, a uniform norm to be observed in its broad outlines by all the seminaries throughout the Catholic world.

The Course of Studies outlined by the S. Congregation has been elaborately discussed in one of the series of volumes on seminary education written by the Roman priest, P. A. M. Micheletti. This work, published under the auspices of Pius X, is entitled *De Ratione Studiorum in Sacris Seminariis.* In commenting upon the Decree and Normae issued by the Commission "De Reformatione Seminariorum", the learned writer builds up his plan of studies for the candidates for the

[1] Since the above was written, a further detailed plan of studies has been arranged for the students of the new Lateran Seminary. This completes the reorganization of the Italian system of seminary training.

priesthood upon the scholastic requirements of the civil lyceums of Italy, which correspond in some sense to our American public high schools; although there is considerable difference in the importance attached to certain branches, such as mathematics, physics, languages, etc., between the American and the Italian public school curriculum.

It will suffice for our purpose here to state that the curriculum of ecclesiastical studies in the theological seminary, proposed by P. Micheletti, covers three years of Philosophy, one year of what is called Propedeutics, and four years of Theology.

Somewhat different, that is to say, narrower in scope, is the Course of Studies outlined in the Pontifical document of last year. It seems designed, as I mentioned above, to suggest a minimum of studies required for a four years' curriculum in the theological department proper.

This latter plan assigns one hour a day for the study of Dogma, including Apologetics. In like manner the study of Moral theology is to include Sociology and Canon Law. Four hours a week are to be allotted to the study of Scripture; that is, Introduction during the first two years, and Exegesis during the remaining two years. Ecclesiastical History, the Biblical languages, Homiletics, Liturgy, Sacred Art and Music, are to be taught in due proportion, so as to give the student a fair opportunity to obtain a practical knowledge of these branches, and a taste for further studies in the same directions.

Compared with this Course, that of Father Micheletti as outlined in his Commentary marks apparently the maximum requisite. He demands attendance of the theological student at eleven branches, covering in all 22 hours a week, during the four years' course. They are arranged as follows in the weekly schedule of classes:

1. S. Scripture (3 hours).
2. Dogmatic Theology (4 hours).
3. Moral Theology (4 hours).
4. Pastoral Theology (1 hour during the first three years; and 3 hours during the fourth year).

5. Ascetical Theology (1 hour during the last two years).
6. Canon and Civil Law (3 hours).
7. Patristic Theology (1 hour during the last three years).
8. Sacred Eloquence (2 hours during the first; 1 hour during the remaining three years).
9. Ecclesiastical History (2 hours during the first three years).
10. Hebrew (1 hour during the first two years).
11. Chant (2 hours during the full course).

As mentioned before, this schedule is introduced by a three years' course in Philosophy, and an additional year of Propedeutics to prepare the student for the taking up of the above branches.

To form a practical judgment as to the value of these requirements, it is to be remembered that it excludes the so-called post-graduate course which qualifies the student for degrees at the University. The post-graduate course covers a distinct curriculum of which Fr. Micheletti speaks separately and in detail.

The general division of the subject-matter is the same as that found in our text-books. In the present paper I shall confine my suggestions to pointing out in what respects the Roman and traditional system, in its general application to our needs, calls for modification. We all understand that the theological curriculum as a whole must be adhered to as it has come to us from Rome, the "Magistra Orbis Catholicae" and the treasure-house of a sound traditional doctrine.

Application of the Roman Standard to Seminaries in the United States.

In applying the Roman standard of seminary training, so far as the theological discipline proper is concerned, to our own seminaries, we have no need to experiment. As a matter of fact the Roman standard has been, though in a modified form, in use everywhere. Our priests have been trained along the lines of the text-books and methods adopted by the seminaries of Rome. In matter and method we are familiar with them, and constantly cite them as authorities in our schools. The names of Ballerini, Satolli, Mazella, Zitelli,

Antonelli, d'Annibale, and their countless progenitors, rivals, and imitators, are on the lips of every student at examination time. And even when we profess to depart in some sense from the beaten track, by adapting the old texts to American needs, as in the theologies of Sabetti, Konings, Tanqueray, and other writers who have made special studies of American conditions, the original shape and substance are retained to such an extent that the cut of our dress still remains what may without reflection upon its true merits be compared to an Italian uniform for the American athlete.

The important question before the Seminary Department of the earnest and capable body of educators representing the Catholic Educational Association at its recent session was: How far does this traditional curriculum, either in the form in which we have become accustomed to it or in the plan reconstructed by P. Micheletti, meet our needs in America? Has the use we have made of it even in a modified form justified its efficiency in the sense that it answers the legitimate expectations of those who have at heart the progress of religion and the honor of our holy Church?

In answering this question I would beg you for a moment to set aside all optimism, ever so valuable when we must strengthen our courage, but out of place when we come to test real values with a view to betterment of actual conditions.

I have emphasized at the very beginning of this paper, that the fruit of our seminary training must be to give to the young priest the knowledge of such principles and facts as make for the spread of truth and virtue; that it should enable him likewise to communicate this knowledge to others; that it should furthermore make him ready—which is to say, stout of heart as well as clear of mind—to defend the truth which he preaches and teaches; and, finally, that he should embody all this as an evident conviction and illustration in his own pastoral life. To produce such fruit was indeed the aim of those who devised the system represented by the text-books in use during the past century and practically for several centuries. With numerous additions, but without alteration, we have retained these texts, in spite of the fact that educational methods in every other department of science and art have changed, owing chiefly to the development of scientific in-

vestigation and the new demands made in the pedagogical field to coördinate properly the acquired knowledge. In view of this change, analogous to that which gives us steam power where formerly we used the horse in harvesting large areas, we are forced to ask: Is the old method yielding results adequate to the need of the day?

I do not delay to inquire what the old system has done for the Latin countries of Europe during these latter days; though one might pause to reflect on its efficiency even there, when it is remembered that the people have lost the practice of the faith so gloriously bequeathed to them by the early missionaries and by the grace of the martyrdom of their forefathers. The Latin clergy are the admiration of all, as an educated body of men, but, despite their superiority along the lines of traditional excellence, we find by present experience in all parts of the United States that it is to the American priest that the hardest part of the training and reviving of the faith of the foreign population is to be consigned. Because of the scant results in the old system we have a right to ask, where is the defect, if indeed it be not a fault. There is surely something that makes the clerical education of old inadequate to the needs of to-day. The fact that we have shining lights in theology among the clergy is not itself a proof that these lights are a helpful medium to healthy growth. Electricity, laboriously discovered by scientific processes, produces wonderful effects, and in some cases may outdo even the lights that normal nature supplies; but, when we need the food that comes from the crops of our fields, we set aside the artificial, and look to the common sunlight which helps the industrious farmer to sustain the commonwealth; even though we prefer to decorate and illuminate our halls with the glaring globes of artificial light.

Looking then to ourselves here in America, we may justly ask: How much of this controversial and speculative learning filling our text-books and figuring in our scholastic examinations, with its consumption of months of precious time in mastering such themes as the "Tractatus de Gratia" and the wondrous subtleties of the speculations "De Scientia Divina et Humana Christi" and the "De Deo Uno et Trino," the intricacies of Probabilism, etc.,—how much of all this is

assimilated, not merely by the memory, but by the common sense which knows how to give it a practical bearing in the pastoral and missionary activity of our everyday priest? I anticipate the answer, for I know well that this knowledge is not useless,—nay, is very valuable in its proper place. It gives the superior mind the subtle power of distinguishing error from truth; it maintains the habit of orthodoxy which safeguards a sound Christian doctrine in the Church; it imparts a precision and accuracy of terminology which is the surest weapon of defence against heresy; surely, the spiritual sense of every true educator recognizes that beneath all the seemingly useless digressions of speculative theology are hidden the principles that confound modern error and enable the priest who is master of them to vindicate the teaching of the Church as the representative of Christ throughout the ages.

Our theology does indeed do all this, if there be time to sift, understand, and assimilate it, and if the mind of the young theologian is capable of so understanding, sifting, and assimilating it. But to do so, I venture to say, is a rare gift among our students, who, after four years of specializing, have to go out to labor in the practical mission.

And although our young men, who are as a rule quite talented, apply themselves to their studies with much more diligence and with a deeper because sacred conviction, spending fully twice the time, if not more, at the attainment of sacred science, that is required for the mastery of a profession at our universities, they are not so much more cultured than the lawyer, physician, or teacher, who devotes himself to the ordinary college and university studies to acquire professional knowledge. Indeed, many priests with a much longer course of intellectual training and with good talent are not so well equipped to battle for truth as the educated layman. I am not making a charge: I am pointing to the phenomenon of our failure to produce efficiency, compared with professional men who, quite apart from the sacredness of our calling, leave us often behind in practical judgment, in the power of expression, in the habit of seriousness and study, in singleness of purpose, and in the ability to attract the countless thousands around us who are fair-

minded, who admire truth, and who are ready to give us a hearing. No doubt we do much; but we do not do a tithe of what, with our opportunities in America, with the expenditure of present educational efforts in our theological seminaries, we should do and are expected to do.

Why is this? Why are the fruits inadequate to the output of our efforts, to the time we devote to our preparation in the seminary?

My answer is: Because we waste both strength and time in pursuing paths that lie out of the direct road to our goal. We do so because other excellent travelers have beaten the path in their journeys, and falsely we deem it sacrilege not to tread in their footsteps. We are like devoted children who reverently go over the ground which their fathers have trod, superstitiously afraid to shorten the road which lies to their destination. Whilst the sentiment is a credit to our devotion, it is contrary to the duty of usefulness, to which we are bound in the very first place by our sacred profession as missionary priests and pastors of the flock. Our efforts and our methods must be gauged by what we wish to attain. We cannot produce fruit from our trees by methods that belong to other climes and times, nor by pointing to the fact that in another season and under other skies such fruit has been produced. Oranges will not grow from healthy apple trees of the north; or, if by engrafting they do, the fruit will not be good. No more can we produce a robust American pastor by slavishly following the methods which have given the world excellent controversialists in countries where controversialists were needed when pastors had been driven out, and where popular prejudice hindered the use of common sense, direct methods, and fair play. The condition of religious propaganda in the United States does not call, at least not normally, for the confounders of heresy so much as for expounders of truth; and if we are still subject to certain disadvantages in matters of education and civil equality, despite the free atmosphere in which our holy Church breathes, it is largely due to this very fact that we seek by force of habit to employ certain effete methods with men who can neither understand them nor sympathize with them, even when these men come to realize the intrinsic value of our claims.

But you wish me to say definitely what is wrong with the old method? If neither truth nor principles can change; if the grand deposit of past experiences is of value at all times as a lesson to posterity; why and what is it that we should change at this late day in our theological curriculum?

Eliminate the Superfluous.

First of all let me say—and in a sense it is the very heart of the objection I have to the present curriculum in theology —*there is too much of it.*

We have amassed for centuries a great store of means and ways and resources, with which to enrich the minds of our young clerics, for the defence of our holy religion. It has been gathered by holy and learned men, and each successive generation has been jealous to guard this store of excellent material. But the difficulty that arises for the modern student of theology is that this vast wealth of material finds him at first embarrassed and then in an uneasy eagerness to make use of it. He is being fed with material that is undoubtedly good, but it is given to him in too large doses, or indiscriminately, or at times when he does not need it and when it can do him no good. Doctors say that more people die of overdoses of health foods than of hard work. It is the same with our theological students. They are urged to take in intellectual provender at frequent intervals and in doses that would require a genius like Pico di Mirandola to assimilate; they stuff their memories with knowledge which, instead of becoming material for thought or wisdom to work upon, begets a clogging of the mental organs, obscures truth, and leads to a perfunctory service in religion. John Gerson, the great chancellor of the University of Paris, complains of this difficulty in his own day. In his admirable *Epistola II de Reformatione Theologiae* he enumerates seven reasons that contribute to the inefficiency of the teaching in our theological schools. The chief of these is, according to him, that no clear distinction is drawn between what is actually necessary and what is merely useful or ornamental. He quotes the saying of Seneca: "Nesciunt necessaria, quia supervacanea didicerunt." The evil is therefore a very old one.

Our system of theology has carried an immense ballast since the days of the Patristic exegetes and the early apologists. The scholastics and the later academic theologians added their commentaries. There were differences and contradictions, and the next generation had to disentangle the doubts and answer the difficulties. That ballast has not been lessened during the five hundred years since Gerson complained that it caused the student in theology to lose sight of the essentials. "Nesciunt necessaria quia supervacanea didicerunt." The text-books (I am not speaking of repertories of theology to which a student goes for reference), the text-books used in class are loaded down with arguments that are often purely artificial, and—to make a bold but true statement—are sometimes hurtful to the sense of honesty and truth. Deductions from Scripture and the interpretations of the Fathers which are unsound because they rest upon a defective and imaginary exegesis; illustrations appealing to supposed historical facts that are in reality legends; syllogisms that are built upon a symbolism lacking the logic of just inference, because the images employed belong to another world of thought and feeling, are features of our present text-books of which, if I dared weary my reader's patience, I could give definite instances. Such things beget not merely confusion; they create also an unhealthy state of mind which mistakes the dicta of the past for the experiences of truth, and confuses individual statements with the sum of authority.

Setting aside, however, these blemishes, which in course of time are sure to be corrected, there are other features of our text-books more hurtful, because they contain truth misapplied. They are the pages that are reproduced from the old tomes of venerable thinkers and that have lost their force of appeal to the present age. Among these are the endless citations from the Fathers when they are given, not as evidences of historical tradition, but as arguments. The disposition of men during the ages of faith was that of a healthy childhood. Many of the arguments that most appealed to their limited experience were therefore those which we use today for children. A fable will teach the truth of a moral; and a fairy tale that disposes the imaginative mind of the

child to pay attention to the sequences of truth has its value. But we do not use these methods with maturer minds. And minds have grown maturer by the very experience and the inherited knowledge of the ages.

All such useless matter needs to be eliminated, with much else that is merely cumulative and of no specific value, except in an encyclopedia or reference-book.

But what relation has all this to the program of studies? This: that by condensing the matter to be taught we gain time, save energy and brain power, prevent distraction and confusion of thought, and lessen the conceit that comes from the superficial acquisition of many things, giving a youth the varnish of culture without the erudition or wisdom that comes from thoroughness and application to a few, but essential and effective, studies. This superficiality that goes with skimming over in class a large and pretentious list of pursuits in science, is at the root of that unhealthy and vague Modernism which is being deplored in the seminaries of Europe, and which, whilst it escapes definite indication, corrupts the atmosphere of religion.

In urging a revised program I therefore assume in the first place that we are disposed to eliminate from the things to be taught a considerable amount of uncorrected, indigestible, and secondary material.

Rearrange the Topics.

But besides much that is useless, if not hurtful, in the matter of our theological text-books, even that which is undoubtedly good and useful is presented in a manner that allows of improvement. Briefly stated, the defect is that our present system calls for too much repetition of the same matter under different titles—a repetition which, however useful in itself, is not advisable in view of the important subjects to which we should give direct and adequate attention. Thus, to give an illustration of what I mean: a good part of Dogmatic Theology, such as the Tracts "de Sacramentis in specie," is dealt with in Moral Theology, Liturgy, and under the head of Canon Law. Whole chapters of controversy are gone over in the classes of Dogmatic and Moral Theology, which chapters may be relegated to a sufficiently succinct

treatment under Ecclesiastical History. The lengthy excursions "De Creatione" and kindred chapters in Dogma may in large part be referred to the classes of Exegesis and Apologetics. In its present form the Class of Dogmatic Theology, for instance, makes an altogether too exacting demand upon the student's energy and time. Not that Dogma is not essential and adequately important; but its teaching is by no means rendered less so by condensing the subjects of which it consists. If we except the chapter "De Ecclesia," there is comparatively little that the student does not learn for his own sanctification and the salvation of his future flock, from his study of Moral Theology, Ecclesiastical History, and Apologetics. The fact that you do not call it by the name of Dogmatic Theology does not lessen its usefulness to the student. Nearly all the arguments in the science of Dogma, especially those regarding the institution of the Sacraments, return to an appeal to the Church as the historic representative of discipline as well as of teaching. That fact is further inculcated by the study of ecclesiastical history. Again, such Tracts as "De Gratia," "De Deo Uno et Trino," "De Creatione," etc., give the average student no new view of Catholic truth, such as he would not gain for all practical purposes from a simple and reasoned statement in Moral or Apologetic Theology or in treating of the history of heresies in connexion with the doctrines involved. The great bulk of the study of Dogmatic Theology in our text-books turns about an analysis of historical polemics, that is to say controversies many of which have entirely lost their significance to-day. And if we regard such studies as a discipline merely of the mind, they should be conducted by applying the fundamental principles of theological truth directly to tangible errors of our time. When the great Bellarmin, in 1576, was called to Rome to fill the chair "De Controversiis", then established in the Roman College, Lutheranism and all its ramifications were rampant. The day of controversies about Lutheranism has long departed; but the paraphernalia by which we train the student to combat modern agnosticism are still those that were intended to combat errors of the century when the chair "De Controversiis" was established in the Roman Seminary. Our patient students are still fed on the

provender provided by Bellarmin's campaign against Lutheranism; whereas the simple demonstration that private judgment is not a just criterion for interpreting Divine Revelation should suffice to meet nearly all the difficulties urged by the heresies of the sixteenth century. Beyond this, a clear outline statement of them in the class of Church History would serve as an illustration to the student of the vagaries to which the lack of a teaching authority leads the religious mind of to-day.

But I cannot enter upon the details of this particular phase of our teaching, though there is very much to be said on the subject. I must trust the intelligence of my readers to give me credit for not wishing to uproot a valuable growth beyond the limits where it trespasses upon ground to be utilized for better purposes. During nearly forty years of teaching in a theological seminary in which ample opportunity has been allowed for measuring the useful effects of the system in vogue, the conviction which I here express has forced itself with a steady consistency upon my mind. I have met students at examination for Orders whose notions of Catholic Doctrine were less clear after a three or four years' course of Theology than when they took their entrance examination in Christian Doctrine. This was due, not to lack of intelligence, but to the maze and haze created by the continuous presentation of controverted points, which they are never likely to meet again in the course of their pastoral lives. Experience shows that, save in the case of a few exceptionally gifted students who might easily be told off for a post-graduate course at the University, the disciplinary effect of the study of Dogmatic Theology as conducted in its present artificial method is lost on the student, who must devote himself to other and hardly less important subjects of study if he means properly to qualify for the ministry of the Christian priesthood in America. What is here said of Dogma, as a theological discipline, is proportionately true of the other branches of the theological curriculum.

Summary of Recommendations.

Keeping in view the aim of our theological training, and the facts I have mentioned regarding the inefficiency of our

present course, my recommendations toward definite improvement of the theological course would embrace briefly three phases of reform.

1. First, the subject-matter of the various branches prescribed in the course should be revised in such a way as to eliminate useless repetitions of arguments under different titles, in the curriculum. Thus the matter contained in the Tract "De Sacramentis", taught under various heads in the classes of Dogma, Moral, Canon Law, Pastoral Theology, Apologetics, Liturgy, and even Church History, may be so grouped as to avoid repetition of non-essentials. In these branches the facts of the institution, history, matter and form, effects, etc., are at present restated and discussed, with the sole difference of emphasizing the various aspects of the same subject. This is attended with much unnecessary circumstance and loss of time. By a proper coördination of the material, or a rearrangement of the text used by the professor, these topics could be so arranged as to make the different studies purely supplementary to and illustrative of each other, instead of being specialized, as at present. Similar elimination and coördination are, I think, possible in the Tracts "De Creatione," "De Homine", "De Fontibus Revelationis" (especially the chapters "De Inspiratione", "Authenticitate, etc., S. Scripturae"), which form part of Dogmatic Theology and also recur in the departments of Biblical Introduction and Exegesis. In like manner much of the matter dealing with the value of Patristic testimony, of conciliar definitions, etc., is treated in Church History, in Apologetics, and to some extent again in Canon Law. The different professors follow each his own line of controversial, scientific, and historical exposition, almost as if no other treatment of the subject on parallel lines existed. In the days of the medieval theologians, like Bl. Albertus Magnus and St. Thomas, these branches were all but strands of a single strong cord. Then the student had one text-book only. To-day we are doubling the strands in different parts, with the result that they are knotted and twisted, and the disentangling of them occupies more time than the student spends in acquiring positive knowledge.

2. My second recommendation is that we eliminate altogether a certain amount of what was once valuable information, but which has lost its significance owing to changed conditions. We no longer make mailed armor and bucklers for our soldiers, however much we may honor the old trophies; we cannot use them now that we fight with guns and powder. To state precisely what is to be eliminated requires sifting with discriminating judgment. It demands a clear survey of the study of present day Apologetics, and a due regard for the sociological and pedagogical studies that should find a place in the modern seminary curriculum. But I think that among our experienced seminary professors there are hardly any who do not feel the difficulty produced by the accumulated mass of polemical testimony in going over, for instance, the ancient heresies, or the lengthy disputes of the various schools about Grace, Merit, the Future Life, the mysterious relations of the Holy Trinity, the limits of the Divine knowledge, and other subtle and unsolvable problems. These may have occupied with profit the medieval doctors who had to defend themselves against misconceptions of doctrine, and they may still furnish the theological specialist with matter for dispute; but they have long since lost their significance and have been merged into new problems to be discussed under other names. It will be the task of the practical theologian of to-day to write a text-book that refers to these things briefly as history; and, by extracting the principles that underlie the errors combated in the past, apply them to the misconceptions of our own times. This would amply suffice for the priest in America whose work is pastoral work for souls. For others there is the University.

When this process of elimination has been completed we shall have more room for, and a clearer conception of, Apologetics, Pedagogics, and of the "Seminar" work which is largely taking the place of the old public disputation and "Grand Acts" of the past in the scientific schools.

Even P. Micheletti realizes the difficulties of a needless accretion, though his course in Philosophy, Propedeutics, and Theology, demands eight full years, which we cannot give to the ordinary student. "Obsoletas," he writes in directing the professor, "subtiliores ac aetate nostra inutiles quaestiones

omittat, quae tantum postquam de re theologica pleniorem adeptus sit notitiam cognoscere potest." And again: "Obsoletas prorsus et quae jam elanguere nimis disputationes fere semper negligat." [1]

3. After eliminating all that is obsolete, or that savors of repetition in the matter which the student is obliged to master, there remains the important task of properly coördinating that which is of real importance.

This may be done by unifying the system of teaching the different classes in such wise that topics of a kindred nature, and likely to illustrate one another, are taught in a simultaneous course. Thus, if the professors of Dogma, Moral, Canon Law, Ecclesiastical History, and Liturgy would agree to teach simultaneously the correlated matter, they would greatly help the student to understand the different relations of the same subject, whilst they would concentrate his mind upon all the essential points of reference, in synchronistic order. To exemplify my meaning in a merely tentative way: let the first year in Dogma be devoted to the study of "De Creatione", "De Deo", "De Homine"; in Moral Theology, simultaneously, to the Tracts "De Actibus Humanis", "De Peccato", "De Decalogo"; in S. Scripture, to the Exegesis of the Mosaic Pentateuch in which the Biblical revelation furnishes the proof as well as the historical background for both the Moral and Dogmatic matter. All this could be taught simultaneously. Ecclesiastical History offers further material in the Patriarchal and Prophetic introduction to the Church of Christ. For the second year,—let the professor of Dogma take up the subject "De Ecclesia", with its hierarchical and disciplinary development; simultaneously, Moral Theology offers its complement in the Tracts "De Sacramentis in Genere", "De Ordine", etc.; in Liturgy, the chapters "De Sacris Ordinibus"; in Ecclesiastical History, "The Foundation and Early Development of the Church", followed in Canon Law by "The Precepts of the Church", etc. During the third year,—in Dogma: "De Eucharistia" ("Sacrificio Missae"); simultaneously the Mass in Moral; also in Liturgy; in Church History, the Reformation period, as the best illustration of the loss involved in discarding the Sacra-

[1] Cap. II, art. IV, n. 120, *De Ratione Studiorum.*

mental system, etc. For the fourth year I should reserve the Tracts "De Matrimonio", "De Poenitentia", and "De Censuris", respectively, in Dogma, Moral, Canon Law, and Liturgy.

Thus the student would first of all be saved the necessity of even those essential repetitions demanded if the matter were taught him at different intervals; he would be able to concentrate his mind upon the chief proofs and illustrations, and—what is most valuable as a mental discipline—he would learn and acquire the habit of correlating subjects that have mutual and important relations.

A more definite program might be offered, if an understanding had been reached regarding the general coördination of topics under different heads of study, together with an honest elimination of what is considered overgrowth and a hindrance to our work in the seminary. The matter is too complicated to allow of a detailed program without this elimination.

Perhaps the appointment of a committee of seminary professors to consider what might be bracketed in the current text-books, by carefully going over the ground and submitting the results to competent judgment, would be a practical step in advance, from which further progress may surely be anticipated on the lines I have ventured to suggest.

One more thought in this connexion. If we cannot make room for a full year of Propedeutics, as contemplated in the Roman program of P. Micheletti, the framers of a plan of studies should insist upon a first year of Fundamentals in both Dogmatic and Moral Theology, before the student enters upon further disciplines.

These are the points I would suggest for the consideration of the heads of seminaries. After clearing the field, the hours for a schedule can easily be arranged in harmony with the Roman course of studies. I am informed by the Very Rev. Dr. Drumgoole, as head of the Department of Seminary Studies of the Catholic Educational Association, that it is his purpose to assign the discussion of the separate branches of the curriculum to different experienced members of the commission. They will be able to judge how far in each branch of study the reform suggested can be applied. This

should indeed be the work of separate professors familiar with the ground.

I am aware that my proposition is not entirely new. It is nearly a quarter of a century ago since a suggestion similar to the one I have ventured to urge was made by a man whose ripe experience, deep and extensive learning, and temperate judgment, eminently fitted him for the task of reform in this direction. I refer to the late Abbé Hogan, founder and first rector of Brighton Seminary. He had been a student and professor at S. Sulpice in Paris, perhaps the best theological school in France, for five generations of students. His ability and tact had gained him the reputation of being the trusted guide of the young clergy in the Archdiocese of Paris in all matters that concerned the advance of ecclesiastical study and discipline. When Doctor Hogan was called to America to organize the seminary of the Archdiocese of Boston, and later became a leading factor in the management of the post-graduate course at the Catholic University, he came with the fullest appreciation of the old system. But his survey of the field in America made him at once understand the hindrance its complete adoption would offer to the great work set before him, namely, of organizing a seminary course that might do what the wisdom of the American Bishops, gathered in Plenary Council a few years before, had deemed necessary. It appears that a number of the bishops and superiors of our seminaries had met at Buffalo in the summer following the Council, to consult upon some practical measure to carry out the plans of the American Hierarchy, adopted at the Synod. But these earnest men could not see their way to anything definite. Five years later it was my good fortune to meet the Abbé Hogan and to hear his views on the subject. I prevailed on him to present them in writing for the benefit of our clergy. For ten years (from 1891 to 1901) he did so through a series of papers in the ECCLESIASTICAL REVIEW; and the articles were published later on in book form under the title of *Clerical Studies.* Those who have read these papers know with what wise conservatism he handled a most difficult subject. Referring to the task, identical with that which is at present before the

honorable body of professors connected with the Catholic Educational Association, he wrote: "Another problem has to be dealt with,—that of harmonizing the new subjects of study with the old, and of giving to each an amount of time and care proportionate to its importance. . . . It would matter little if there were room for all. But the program is very elaborate and something has to make way . . . Nothing of real value need be lost, if only the sacrifice be made judiciously. What is given up in one shape may be abundantly recovered in another. Philosophy has much to learn from Science. Dogmatics will gain by a deeper study of Scripture, and by something of a direct acquaintance with the Fathers, more than it can lose by dropping a certain number of antiquated speculations and scholastic subtleties. Apologetics may safely allow the difficulties of another age to be forgotten, the better to meet those of the day."

Nevertheless he felt that there would be criticism; and he adverts to the fact in speaking of the need of conservatism. "There is such a thing as blind conservatism, and theologians are not necessarily exempt from it. They may cling obstinately to antiquated notions, and go on repeating confidently weak or even exploded arguments. They may, by unconscious exaggerations, extend the immutability and sacredness of divine truth to solutions and speculations which are but human, and, in their eagerness to preserve in its integrity the divine deposit of the faith, they may allow it to be overladen with worthless accretions which destroy, instead of enhancing, its purity and beauty." Of these critics he says elsewhere: "Often we find them unconsciously proceeding on the principle that theology has long since said all it had to say, and can henceforth only repeat itself. Such of them as are of this disposition cease to think for themselves, or even to listen to those who think, around them . . . They know already what to think on every important subject . . . and their sole aim, if they teach, is to transmit what they have thus learned, and as they learned it, following the same unvarying round of statements, proofs, corrolaries, questions and answers, all definitive, and, as a consequence, stereotyped and unchangeable." [2]

H. J. HEUSER.

Overbrook Seminary, Pa.

[2] ECCL. REVIEW, May, 1803.

The foregoing paper was read before the Seminary Department of the Catholic Educational Association, at its recent session in New Orleans (30 June, 1913). There were present at the meeting the Most Rev. James H. Blenk, S.M., D.D., Archbishop of New Orleans; the Right Rev. N. A. Gallagher, D.D., Bishop of Galveston; the Right Rev. Edward P. Allen, D.D., Bishop of Mobile; the Right Rev. Cornelius Van de Ven, D.D., Bishop of Alexandria; the Right Rev. John B. Morris, D.D., Bishop of Little Rock; the Right Rev. John W. Shaw, D.D., Bishop of San Antonio; the Right Rev. Mgr. Thomas J. Shahan, President General of the Association and Rector of the Catholic University, Washington; the Right Rev. Mgr. Philip R. McDevitt, Superintendent of Parish Schools and Rector of the Catholic Girls' High School, Philadelphia; the Very Rev. Winand H. Aretz, President of St. John's Seminary, Little Rock, Arkansas; the Rev. Martin J. Blake, C.M., of Niagara University, New York; the Rev. Dr. Romanus Butin, S.M., of the Catholic University, Washington, D. C.; the Very Rev. Dr. Henry T. Drumgoole, Rector of St. Charles Seminary, Overbrook, Pa.; the Very Rev. Dr. John B. Peterson, Rector of St. John's Seminary, Brighton, Boston; the Rev. Dr. George M. Sauvage, C.S.C., of Holy Cross College, Brookland, D. C.; the Rev. Francis P. Siegfried, Professor of Philosophy, St. Charles Seminary, Overbrook, Pa.; the Very Rev. Aurelius Stehle, O.S.B., Rector of St. Vincent's Seminary, Beatty, Pa.; the Very Rev. Dr. Augustine Stocker, O.S.B., Prior of New Subiaco Abbey, Arkansas; the Rev. Dr. Anthony Vieban, S.S., of St. Mary's Seminary, Baltimore, Maryland; and others especially interested in the subject of theological studies.

The discussion of the paper, following upon its reading by Mgr. McDevitt, whilst it brought out the substantial agreement of those present regarding the points of criticism made by Father Heuser, developed some interesting and valuable suggestions, as the following condensed report of the minutes by the Secretary of the meeting shows:

The Archbishop, in his opening address to the delegates assembled, referred to the importance of the meeting for the improving of our seminary education, and emphasized the necessity of thoroughness in the studies pursued during the seminary course; he deprecated any overcrowding system that would prevent the student from mastering the things that contribute to the real efficiency of priests who by the solidity of their learning and by their culture are expected to exercise a leading influence for good in the various spheres of life.

He thought the suggestions made by Dr. Heuser most wise. "If the system of theology as shadowed forth in this admirable paper

were to find expression in our seminaries it would be a great gain for the students." A change in the past system of instruction would indeed demand great prudence, yet he had no hesitation in saying "that this paper has brought helpful light on the subject" and that he "sympathized with its main contentions".

Bishop Shaw agreed with the Archbishop in his estimate of the proposed suggestions. He dwelt especially on the futility of discussing at length subjects that have no bearing on present-day issues. The time of the student in the seminary is precious beyond compare, and should be devoted to matters of practical utility, without of course neglecting that discipline of the mind which enables him to use the knowledge acquired, so as to satisfy the inquirer after Catholic truth.

Bishop Morris entirely approved what Dr. Heuser advocated The predominant need of Bishops, notably in the South, is for priests who are practical men, builders of churches, men of robust mind and heart, and endowed with the apostolic qualities that enable them to bear hardships rather than with knowledge of purely theoretical science, however much that might add to their culture under other circumstances. Without any suggestion of lowering the standard of priestly knowledge, he thought the chief aim of the seminary should be to turn out missionaries filled with zeal, based upon a knowledge of the faith and its intelligent interpretation, together with a realization of the needs of man for the Catholic Faith. "I am glad to see that so experienced an educator as Dr. Heuser recognizes the need of eliminating a good deal from the course of even our best seminaries."

Bishop Allen confirmed from his own experience as professor and former rector of a theological seminary and as a missionary bishop who had had ample opportunity to measure the results of pastoral success among the clergy, what Dr. Heuser contended for. The young priest of to-day in America needs, above all, apart from the knowledge required for his regular pastoral work, to meet the arguments of the modern sectary and of the Socialist. The Bishop pleaded for more attention to questions of the day. This could be done without detriment to the full course, if that course were adapted to actual needs. He hoped that the suggestions made would lead to some practical measure to carry them into effect.

Bishop Gallagher referred to the fact that he had established a seminary of his own precisely because he had felt the need of meeting conditions as they existed in his Texan diocese. He felt that he was securing more practical results thus than by sending his students to the older seminaries of the Northern States.

Bishop Van de Ven likewise endorsed what had been said in the article and by the Bishops who had spoken before him. He felt it to be of supreme importance that, whilst the priest should possess a rich store of learning, that learning should be adapted to the needs of those whom he intended to instruct.

Mgr. Shahan aptly pointed out that there are two classes of students in the seminary: those who must be satisfied with a minimum of knowledge to make them efficient laborers in the Church; and others who, after devoting the necessary time to the essentials, still find opportunity for further cultivation of the mind. He referred to the action of St. Charles Borromeo who established two kinds of seminaries, the *Seminarium Rusticum* and the *Seminarium Urbanum*. This distinction still exists in Milan and in Naples; but he deemed its adoption contrary to our democratic traditions. For the rest, Mgr. Shahan advocated a more thorough knowledge of Latin and Greek, so that the student might be able to refer with ease to the original Biblical and Patristic texts. The student should also have a practical knowledge of French and German, so as to read the important modern theological works published in these languages Hence attention should be given to the study of bibliography, especially in the course of Propedeutics.

He did not believe in condensing (Schouppizing) the Dogmatic course. To meet the errors of Modernism, to deal adequately with the intellectual difficulties raised by modern criticism, priests must have a thorough knowledge of Dogmatic theology. There is special need nowadays of historical study of Dogma. Patrology is an urgent need and it is best supplied by attention to seminary work. What we most need in our seminaries is good teachers; and these should be men who have taken their degree.

Dr. Sauvage, C.S.C., said that, as he understood Dr. Heuser's contention, it was not a plea for less time to be devoted to the different branches of the curriculum, so as to shorten the course; what was to be aimed at was a retrenching of the things that are of minor importance, such as lengthy disquisitions on the difference between Thomism and Molinism; and in the second place, a better coördination of subjects, in order to avoid unnecessary repetitions—for example, in treating the subjects of the Sacraments under several heads.

Dr. Drumgoole argued in behalf of greater simplicity and clearness, so that the priest would be able to utilize and translate into his sermons and instructions to the people, and in his conversation, the facts and principles which the seminarian has learned in his study of theology. The object of spending several years in the seminary is not simply the amassing of knowledge, but quite as much the acquir-

ing of the power to make use of that knowledge in our intercourse with the men around us.

Dr. Peterson directed attention to the fact that the legislation of the Church in the matter of seminary education is intended to lay down merely the broad outlines of the curriculum, leaving the authorities of the seminary to adapt, arrange, and supplement. Hence it rested with the rectors and professors to provide the proper course by a discreet adoption of the programs suggested by the Baltimore Councils and by the plans arranged for the seminaries in Italy.

For the rest, he too had felt the need of discrimination in the use of the material brought together in our manuals of theology. It would be a benefit to eliminate from the class texts all the useless summaries of obsolete controversies, all the weak-kneed arguments, and insist on a full and honest development of proofs that in themselves are unassailable. He strongly condemned the method of teaching by mechanically following the pages of a text-book, without emphasizing that which is really important, and without insisting rather on the spirit than upon the letter of what is being recited. He thought that this latter difficulty could be remedied only by a supervising director or prefect of studies who had authority to enforce upon the professors the adoption of his assignments for the different classes.

Dr. Butin insisted on the study of fundamental Dogma, as the great questions of the day were really comprehended in the teaching of dogmatic truth.

Father Stehle, O.S.B., Rector of St. Vincent's Seminary, agreed with the indictment of our current text-books and of the methods used by the professors who deemed it their duty to follow them in a more or less mechanical manner. He rather advocated the catechetical method throughout the theological curriculum, as yielding those practical results which many of our Bishops felt to be the chief necessity for the American priest.

Whilst he held that the ideals called for by Mgr. Shahan of the Catholic University were not to be those of the seminary, he too would plead for a more thorough knowledge of Latin and Greek. This defect, however, should be supplied by the colleges, and should not make any unnecessary demands upon the seminarian.

Dr. Vieban, S.S., thought that Dr. Heuser's paper tended to depreciate the value of Dogma as a theological equipment of the modern student; though he believed that the purpose was merely to point out that it should be made more practical in its teaching. As to the text-books, he believed that "Dr. Heuser's criticism on this point is in some cases justified, although it must be noted that

writers of text-books are gradually eliminating worthless and weak arguments."

Dr. Aretz admitted the necessity of coördinating the kindred subjects of study; he believed that this could be accomplished by a mutual understanding on the part of the professors.

Father Blake, C.M., referred to St. Vincent de Paul's method, which called in the first place for an exposition of the text-book, and then its illustration by a brief lecture. He thought that the matter depended not so much on the text-books as on the professor. A complete text-book will offer profitable material to both the bright and the dull student. He believed also in repetition, which is better than study; hence the complaint of too frequent repetitions was in his opinion not well founded.

Father Stocker, O.S.B., agreed that there was a good deal to be eliminated from the text-book; but he did not think such work could be left to the prefect of studies, since it is rare that all the other professors would readily yield their judgment as to what is to be taught in their classes.

Father Siegfried who, having been associated as professor in the seminary for many years with Dr. Heuser, knew the latter's convictions, was in a position to speak for him in his absence. He stated that it was not the intention of the writer of the paper to depreciate in any sense the value of Dogmatic teaching: whilst some of the expressions might lend themselves to such an interpretation, they were intended simply as a strong and emphatic assertion of an existing defect in the prevalent methods of exposition, for which the study of Dogma furnished a pertinent illustration. Dr. Heuser merely insists on clear exposition free from cumbrous and out-of-date accretions. He elsewhere emphasizes the essential importance of fundamental Dogma and Apologetics. He would have the students acquire such a thorough knowledge of the Bible that they may be able to use it as a text-book in their controversies and instructions. He would have the student assimilate doctrine and make it a source of light.

Dr. Drumgoole summarized the discussion when he said that "in our endeavor to establish a course of studies we must strive to meet the legitimate demands of those who feel the need of cultivated, erudite priests, without losing sight of the duty of making them practical workers."

He supplemented his estimate of the proper course of studies by two suggestions: first, that we preach more on the subject of "vocation to the sacred ministry", because the need of priests is not confined to any one part of the country. Secondly, since the immigration from Europe increases the need of priests, it seems to call for

the institution of some special helps for them, such as night schools, where the foreign youth may obtain the education that he finds it impossible to acquire through a regular college course. This need appeals to the clergy in no less forcible a way than that of the Foreign Missions. Many a good candidate for the priesthood might be obtained from these schools to enter the seminary.

There is an erroneous notion that the Catholic ministry in the United States demands chiefly a good knowledge of Moral Theology and an aptitude for collecting money. We might develop the students' utilitarian instincts to the extent of teaching them their theology and philosophy so as to enable them to explain what they have learned, in clear and effective language. For this we must keep up a proper standard of scholarship.

PARAPHRASE OF PSALM 67: "EXURGAT DEUS."

(Feria Quinta ad Noct. II.)

THE Latin of this Psalm is in many parts utterly unintelligible. On this score it is perhaps the most unsatisfactory Psalm in the Breviary. Here and there we receive glimpses of exalted thoughts, only to be startled forthwith by a jumble of strange sounds which escape our understanding. Of the thousand reciters of the Breviary, does even one ordinarily attach any meaning to:

Rex virtutum dilecti dilecti et speciei domus dividere spolia. Si dormiatis inter medios cleros, pennae columbae deargentatae et posteriora dorsi ejus in pallore auri. Dum discernit caelestis reges super eam, nive dealbabuntur in Selmon?

Yet what is to be done? If we refer to the Hebrew, we often find it as obscure as the Latin, and scholars are not agreed as to the right rendering. Even if the Hebrew be plain, it is often so different from the Latin that, unless we practise gymnastics of memory, it is utterly useless to us. None the less once a week all our lifetime our lips are bound to utter those precise Latin words.

The present translation is an attempt to make the best of the Latin text just as it stands in the Breviary, and here and there to attach to the words a sense arbitrary indeed, yet readily suggested by Christian piety. The writer is keenly conscious that the meaning given sometimes differs widely

from that which may have been in the mind of the inspired author. Since however this latter sense is no longer ascertainable—at least with certainty—it is better to have some sense than none.

The Psalm is evidently a Processional Song or a March of all Israel's dignitaries toward the Temple. How good has God been to Israel in the past and how terrible to His foes! His Glory marched from the wilderness of Sinai to the hill of Zion, to take up His abode in Jerusalem's temple, toward which in happy mood they are now approaching. What God has done in the past, He is sure to do in the future: "Confirma hoc Deus, quod operatus es in nobis!" In the golden age of the coming Messias, all the kingdoms of the earth shall praise Him.

In the Latin the connexion is often so obscured that nothing is left but to break the sequence of thought and start anew,—hence the numbered divisions of this text, in Sapphic metre.

I.

Lift but God's standard, and His foes are scattered!
Though they do hate Him, yet His Face undoes them,
And as a cloud goes, when a blast is driving,
So do they vanish!
Just as the wax runs when the heat is scorching
So perish sinners from before God's Presence:
But the just hold feast in God's sight exulting
Blissful and happy.
Therefore ye pilgrims that are traveling Godward,
Sing on earth God's songs, the refrains to His Name,
Who alone rises as the light of life, when
Elsewhere the sun sets.
Be full of joys then at His Holy Count'nance:
Why should one be sad, in the sight of Him, who
Proves Himself Father to the orphans and to
Widows a Helper?
God is above us in His holy heaven:
God has a home there, where all brethren are of
One mind together: thither shall His might bring
Earth's weary captives.
Nay and not less those, who in bitter suff'ring
Purify souls stained on their earthly journey
While they are waiting in the tomb for Michael
Sounding the trumpet.

II.

When on Mount Zion, God, Thou camest forward
Striding through deserts on before Thy people
Then did the earth quake and the heavens melted
Jacob's God fearing!
But ever since, God, didst Thou tell the heavens
That they should shower on Thy holy Portion
Rain in all plenty and, whenever it faileth,
Thou dost restore it.
Therefore Thy flock shall on this land be always
Dwelling in safety, for Thy loving-kindness
Has prepared all things for the poor who ever
Look to Thy Bounty.

III.

Bring the good tidings unto every people!
Christ shall put power on the lips of all those
Preaching the Gospel and for Him they swiftly
Conquer the nations.
Christ the Beloved now enjoys His triumph:
King of all warriors His belov'd ones call Him
And in the Church now where His Glory dwelleth
Spoils are divided.
If, O, ye nations, ye do rest securely
Placed within God's fold in the Church forever
See how above you from the open heaven
Hovers the Spirit!
As in the Jordan at the Lord's baptizing
So shall upon you be the Dove appearing;
Pinions of silver and a sheen of gold be
Casting its shadow.

IV.

Through all the ages shall the Royal Priesthood
Govern Christ's Kingdom, set to rule as bishops
Over God's City, far upon the snow-lit
Heights of the mountain.
Rich in all graces is God's Holy Mountain.
Rich in all graces are its ample summits.
Looked on with envy by all mountains art thou,
Crest of Mount Zion!
Thou art the mountain which our God delights in:
Thee hath He chosen for His holy dwelling:

Thee through the ages shall Thy mighty Master
Never abandon.
Cherubim He took as His angel-chariots
When from Mount Sinai He did ride to Zion
Mounting to heaven with a crowd of millions
Happy around Him.
Lord, in ascending to the heights of glory
Thou didst bind captives to Thy car of triumph!
Men were Thy spoil then and to Thee their souls were
Booty and treasure.

V.

Those who in darkness on this earth did wander,
Faithless and doubting in a God above them,
Them didst Thou conquer in their mind infusing
Light in abundance.
God be Thou blessed from this day forever
God be our Saviour, make us travel surely
To the great Homeland: in Thy hands is safety
Even when death comes.
But when in death's hour in their sin abiding
God finds blasphemers till the end his foemen,
Smiting their proud brow to the ground, He brings them
Down on the forehead.
Though they be fleeing to the highest mountain,
Though they be hiding in the deepest ocean
Back shall I bring them to My holy Presence,
Saith God Almighty.
Under Thy feet, God, as a blood-stained warrior,
Shall they be prostrate and in hell below shall
Fiends lick their blood up as of old in Israel
Jezebel's hounds did.

VI.

All eyes are gazing on Thy solemn entry
As Thou proceedest in Thy Royal Progress,
King Thou of all men and my own Creator,
Towards Thy temple.
First march the princes of God's holy people;
Close on them Singers of the songs of David:
Maidens with cymbals pass in dainty measure
Gaily among them.
Rising to heaven from the lips of thousands
Is the refrain heard: To our God be glory!

He is the fountain out of which do flow all
Blessings on Israel.
Benjamin, youngest of the Sons of Jacob
All bounds exceeding in his joy leaps forward;
Zebulon follows and with Royal Juda
Nephtali's princes.

VII.

Tell but Thy power to sustain us always,
God, do confirm all what Thou wroughtest in us,
Reigning from Zion: then from distant lands shall
Kings pay Thee homage.
Egypt that monster in the Nile reeds hiding,
Assur that wild bull and the calves around him
Symbols of pride, lust, and a crowd of vices,
God to rebuke them!
Spare from the inroads of their bitter fury
People whom sorrow hath refined as silver;
Scatter the nations, who do breathe against us
War unrelenting.

VIII.

Look in the future! From the land of Egypt
Embassies coming to the hill of Zion!
Hands full of treasures out of Ethiopia
Lifted up Godward!
Sing to your Monarch on His throne in heaven
Give Him, ye empires, here below your homage:
Chant to Him, rising as the glorious sunlight
Over earth's darkness.
Hear ye His thunders in the skies displaying
Might irresistible! To the God of Jacob
Peal your dread music, for He is your master,
Clouds of the welkin!
God, how amazing is Thy holy Presence
Working Thy wonders in Thy holy Places!
Israel's God Thou! to Thy People giving
Strength everlasting.

NOTES ON PSALM 67.

1. . . . *iter facite ei, qui ascendit super occasum Deus nomen illi.* The Hebrew reads: "Make a highway for Him, who rideth on the clouds. In Jehovah his name." Instead

of "make a highway", it is possible to render: "lift up a song", as the verb means primarily "to raise", and could refer to "song," as well as "way." The latter part of the sentence is unintelligible; perhaps the original text read: *bashamaim* instead of *beyahshemo*, and would then simply mean "in the heavens", which suits the context excellently and is probably the true reading.

2. . . . *unius moris in domo.* Hebrew has correctly "who gives to the forlorn a home".

3. . . . *qui exasperant, qui habitant in sepulchris.* Probable meaning: "Verily the rebellious shall dwell in the desert," though the word for desert is rare and somewhat doubtful. Whereas God is kind to the desolate and the prisoner, bringing them back to their home, He is terrible to those who resist Him and drives them into a land of misery.

4. *Dominus dabit*—to *in Selmon.* The passage is obscure in Hebrew as in Latin. The participle "evangelizantibus" is feminine in Hebrew. "Virtute" is to be rendered "force" or "war". There seems to be an allusion to the warfare under Debbora, when "women heralded war". The literary affinities between this Psalm and the Song of Debbora are frequent and striking. Some great battle, like that of Kishon, seems referred to, when heroes fought in the field and the womenfolk at home divided the riches of the spoil. The passage could be translated: "The word is given, women are heralding war. Kings wrestle in battle, armies run hither and thither, and the beauty at home divideth the spoil. The dove is covered with silver on her wing, and her pinions flash with gold." The remainder is utterly unintelligible. *Selmon* is unidentified; the word occurs only in one other place (Judges 9: 48), where it indicates some wooded height near Shechem. It has been suggested to read: *bepharezh daiah* instead of *bepharezh shadai*: "when the vulture spreads its wings" instead of "when the Almighty scattereth kings." Some connexion is then suggested between this vulture and the dove previously mentioned. But the attempts to restore the text, however numerous and ingenious, are all unsatisfactory.

v. 17. . . . *mons coagulatus*; the Hebrew *gabnunnim* is probably to be derived from a root *gaban*, to be curved, con-

tracted, crookbacked, humpbacked, and would mean "many-peaked," as it were with many humps. Greek and Latin derive it immediately from *gebînah*, curds or cheese. The Hebrew reads Mount Basan instead of "mons pinguis", substituting a B for a D, *dâsan = pinguis; bâsân = Basan.* The Hebrew sentence therefore reads: Mount Basan is God's Mountain, Mount Basan is a mountain of many peaks, why should you despise, ye many-peaked mountains, the mountain that God delights to dwell on, yea where Jehovah tabernacles for ever?

v. 19. St. Paul (Eph. 4: 8-10) applies this verse to Christ bestowing gifts on men after His ascension. The Psalmist had no doubt more directly in view the triumphal march of Jehovah from His Holy Mountain Sinai to the Holy Mountain Zion on which His Sanctuary stood. The car of the Cherubim on which God drove through the sky belongs to the most exalted symbolism of inspired poetry; Jehovah is here depicted as receiving the homage and tribute due to a mighty Conqueror. The Hebrew has, even as the Latin and Greek, "accepisti" and not "*dedisti* dona in hominibus."

Etenim non credentes, etc. These unbelievers are probably the prisoners of war thus received as tribute and attached to God's car of triumph. The Hebrew is certainly corrupt, and the words, "yea the unbelievers" (or rather rebels), may be a gloss, and the remainder may be rendered "to take up Thy abode there (in the Sanctuary), O God!"

v. 23. *Ex Basan convertam.* It is not unlikely that Basan and the sea are taken as the extreme East and West borders of the Holy Land. One cannot help suspecting some connexion between this Basan and the Basan of v. 16. Verses 16 and 17 contain probably an oracle of Jehovah: I shall drive [thy enemies, O Israel] from Basan and drive them into the sea, so that thy foot, O Israel, tread in their blood and the tongues of thy dogs lick up thy enemies' blood therefrom (from the sea?).

v. 31. *Feras arundinis.* In Hebrew the singular is used. The wild beast of the reeds is doubtlessly a designation of Egypt as the wild bull is that of Assyria, the two empires that threatened to destroy the small buffer-state of Israel, and were usually assisted by the surrounding tribes of Moab, Ammon, Edom or even Damascus.

. . . *ut excludant eos qui probati sunt argento.* A truly untranslatable verse! The ancient Itala and St. Augustine read the passive *excludantur;* the Hebrew participle here used probably means not to exclude but to trample down, and refers to the hippopotamus and the bull and the calves just mentioned who trample in the mire God's chosen ones ("probati"), who are as refined silver, or, as we would say, a costly pearl trodden in the mire by swine.

St. Edmund's College, Ware, England. J. ARENDZEN.

"HOLY GOD, WE PRAISE THY NAME."

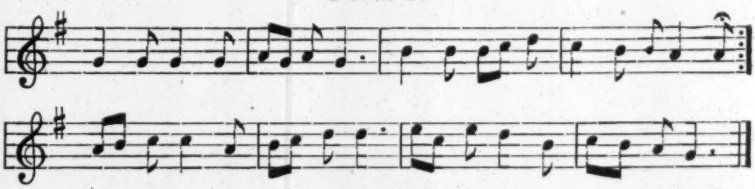
II. The Tune.

THE tune commonly set to the hymn and to its German prototype, the "Grosser Gott, wir loben dich", has suffered quite as great—though not so gross—variations as the English words, and its authorship is involved in equal obscurity with that of the German hymn. Both are apparently of Catholic origin.[1]

[1] It is perhaps not surprising that Catholics should know so little about the authors of their hymns, in comparison with the knowledge which our separated brethren possess of theirs. Protestant hymnals have been furnished with much literary, musical, and historical apparatus, whilst ours are commonly lacking in it. The singing of vernacular texts, however, is not permitted in our liturgical services, and is not a very prominent feature even of our extra-liturgical devotions performed in church, whereas it is the breath of life, as it were, to the church functions of Protestants. In recent years some excellent efforts have been put forth in Germany to remedy this deficiency in our Catholic hymnal apparatus: "Only a mere fraction of the hymns in German Catholic collections can be traced to their authors; and so, e. g., in Father Dreves's *O Christ hie merk* (Freiburg: Herder, 1885), only 18 of the 150 hymns have the names of authors given, and of these four are by Gerhardt and one by Lavater [Gerhardt and Lavater were most popular Protestant hymnodists]. Dr. W. Bäumker's *Katholische Deutsche Kirchenlied in seinen singweisen* (Freiburg: Herder, i, 1886, iii, 1891) is indeed a first-rate piece of work, based throughout on the original sources, and with a great amount of useful bibliographical and biographical material; but it is, after all, a history of certain selected melodies, and only incidentally of certain hymns which happen to have been set to them. The University of Breslau recognized the merit of the work by conferring the degree of D.D. on its author; but the ecclesiastical authorities allowed him to remain the priest of an obscure country parish, where he died 3 March, 1905, without being able to see the last volume through the press, leaving that to his brother, Professor Clemens Bäumker." (Mearns: "German Hymnody," in the *Dict. of Hymnology,* 1907, p. 1630.) A few of our Catholic hymnals (e. g., Dr. Tozer in his *Catholic Church Hymnal,* Dr. Terry in his *Westminster Hymnal,* Father Gaynor in *St. Patrick's Hymn Book* and Dom Ould, O.S.B., in his *Book of Hymns*) have provided helpful indexes to their volumes, but we have nothing in English even remotely imitating Moorsom's *Historical Companion to H. A.*

Dr. Johannes Zahn, the historian of German hymnody,[2] had been able to trace both tune and text to a Protestant *Choral Buch* published at Leipsic in 1819, and from this it may have been inferred that both were of Protestant origin. On the other hand, Dr. William Bäumker, representing Catholic studies in German hymnology, happily traced tune and text to a Catholic hymn book dedicated to Queen Maria Theresa and published in Vienna between 1774 and 1780.[3] The nearer limit of date is determined by the fact that Maria Theresa died in 1780; the earlier limit, by the inclusion of a translation by a Jesuit, Fr. F. X. Riedel, of the Stabat Mater, which had appeared in *Lieder der Kirche*, etc., in 1773.[4] The "Grosser Gott, wir loben dich" is there set to the following melody:

Form I.



Bäumker follows the melody with the remark that another tune, which had no circulation, is found in *Melodien zu den katechetischen und anderen Gesängen,* Vienna, 1779; that he has no trustworthy information to give concerning the authorship of words or tune of the widespread melody now in use; that the hymn of I. Franz in his *Gesangbuch* of 1778, "Herr und Gott, wir loben dich", seems to be a re-touching of the original words. If this conjecture be accepted, we should be able to retrench two years from the limits of 1774-1780.[5]

& M., or the splendid *Historical Edition of H. A. & M.*, or Brownlie's *Hymns and Hymn Writers of the* (Scottish) *Church Hymnary*, or Cowan and Love's *Music of the Church Hymnary*, etc.

[2] *Melodien der deutschen evangelischen Kirchenlieder, aus den Quellen geschöpft* (Gütersloh, 6 vols., 1889-93).

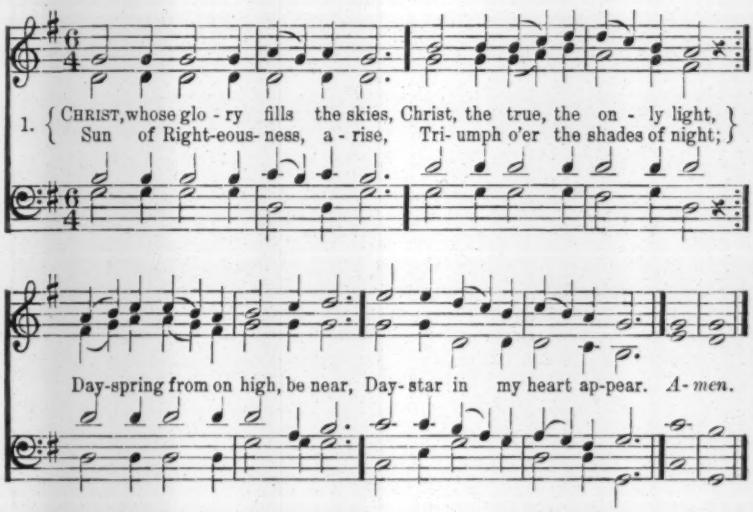
[3] Katholisches Gesangbuch, auf allerhöchsten Befehl Ihrer k. k. apost. Majestät Marien Theresiens zum Druck befördert. Wien, im Verlag der katechetischen Bibliothek.

[4] Bäumker, *Das katholische deutsche Kirchenlied in seinen Singweisen*, III, no. 271, p. 88 and no. 273, p. 90. The words and melody are given, p. 285.

[5] Mr. James Warrington, the noted hymnologist, who has given me much valuable information, and placed his unique library of works on Church hymnody at my service, remarks in a letter: "Dr. Liliencron's note in my

The tune has been attributed to Franz Josef Haydn, "but though there are passages in his works which bear a slight resemblance to the air, I am not disposed to name him as the composer. Too much attention is paid by some writers to similarities in phrases, which in all probability are merely casual" (Warrington). Thus it appears, for instance, somewhat changed in bars 4-7 inclusively, under the title "Halle", set to a hymn by Charles Wesley and ascribed without question to Haydn, in *Hymns of Worship and Service, Chapel Edition* (New York, 1906, no. 22):

Form II.


1. { CHRIST, whose glo - ry fills the skies, Christ, the true, the on - ly light,
Sun of Right-eous- ness, a - rise, Tri- umph o'er the shades of night; }
Day-spring from on high, be near, Day- star in my heart ap-pear. A-men.

copy of Bäumker states it to be a Folk Song, but I do not possess a copy of the book by Liliencron, nor do I know where a copy could be seen." I have been wondering if Liliencron's reference could have been to a "Danklied (Te Deum)" in Schubert's *Concordia* (IV, p. 63), giving an entirely different melody and a much altered text:

"Grosser Gott, wir loben dich,
Preisen deine Macht und Stärke.
Ehre, Lob und Dank sei dir,
Vater, von uns allen hier.

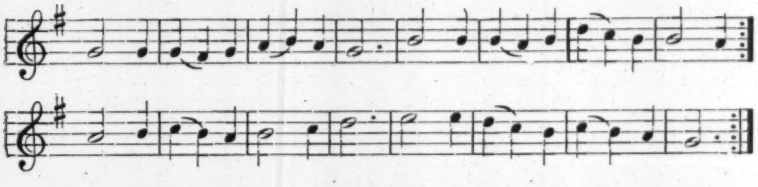
Dich besingt der Engel schaar,
Cherubim und Seraphschöre
Rufen Himmel, Himmel zu:
Heilig, heilig, Herr, bist du.

Heilig, Herr Gott Zebaoth!
Heilig, Herr der Kriegesheere!
Preisen deiner Allmacht Ruhm,
Nennen sich dein Eigenthum."

This ascription, which would be delightful if it could be verified, is surprising in view not only of Bäumker's fundamental study (which might have escaped the editor, as being a Catholic history of Catholic hymnody) but as well of Cowan and Love's *Music of the Church Hymnary* (Edinburgh, 1901), which appeared five years earlier and owes its principal information to Bäumker.

As already noted, Zahn traced words and tune to Schicht's Choral Buch, Leipsic, 1819. In this (which seems to have provided the first appearance of words or tune in a Protestant collection) the melody is further changed in such wise that it approximates closely to the tune commonly used to-day in Catholic churches. The 1819 form of the tune was:

Form III.

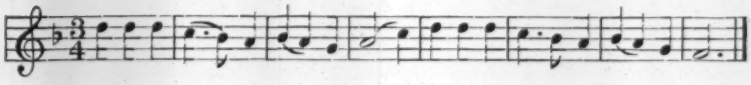


"The choral-book edited by Jakob and Richter in 1873 contains a setting of the melody ascribed to Peter Ritter, a Mannheim musician born in 1760. This gave rise to the opinion, which had the support of the late Dr. Rimbault, that the tune was composed by Ritter; but it is hardly conceivable that a melody by Ritter would appear in a book published in Vienna while the composer was still in his teens. Further, the tune appears in several German books issued during Ritter's lifetime, and in none of them is he designated as the composer" (Cowan and Love, p. 111).

The tune appeared in America "as early as 1830, in one of Lowell Mason's books. As I have not been able to examine fully the Mason collection at Yale University, I am not at present able to say from what source he derived it, but he spent some years studying in Germany, and brought with him much German material" (Warrington, who adds that it appeared in France in the Protestant *Chants Chrétiens* of 1834).

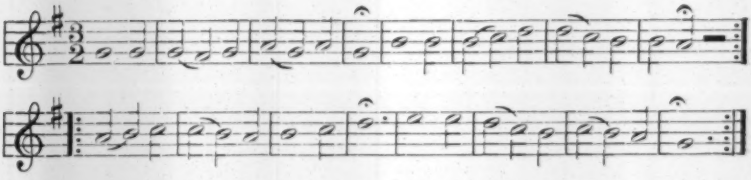
It next appeared in Ireland, in the second volume of the *Sequel* to Weyman's *Melodia Sacra* (Dublin, c. 1844), under the name of "Stillorgan". The last line of the words was repeated, "in accordance with the fashion of the time" (Hist. Ed. of H. A. & M.):

Form IV.



This "fashion of the time" is found in the tune as given by Bäumker from the *Melodien zu den katholischen Gesängen* (Leitmeritz, 1844), except that, in this case, the two last lines of the words are repeated, after a fashion still found in many Catholic hymnals.[6] A new variation of the tune is also to be noticed in it:

Form V.



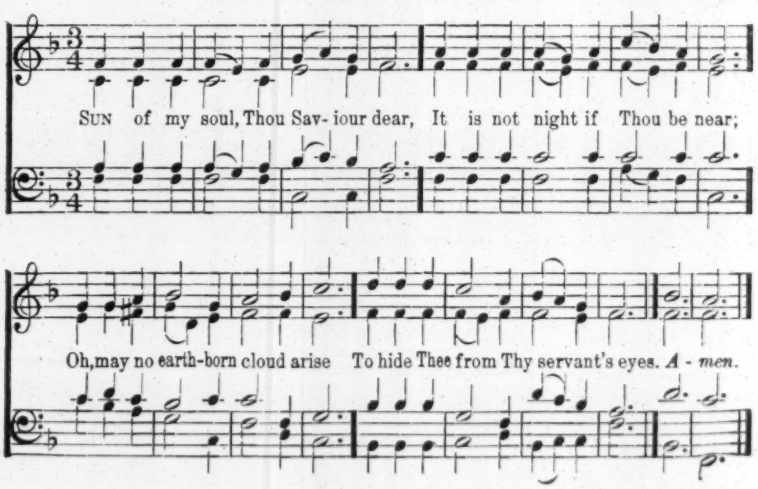
As has been noted in the first part of this article on the hymn, Father Walworth published his translation or transfusion of the Latin and German originals in the Mission Book of 1853. His "paraphrase" of the Te Deum, as Benson styles it in Julian's *Dictionary* (1723, ii) also appeared in the *Catholic Psalmist* (Dublin, 1858).

What was the first introduction of the tune to England? According to the Hist. Ed. of H. A. & M., it was first introduced to English hymnody under the name of "Stillorgan" (Dublin, c. 1844); but, as has been noted above, America can claim, according to Mr. Warrington, priority for it in Lowell Mason's use of it in 1830—unless, indeed, "English hymnody" means the hymnody of England (not the hymnody

[6] In the Leipsic Choral Buch (1819), the last 8 bars were also repeated (according to Zahn).

of the British Isles, for Dublin is not, after all, "English"). "Stillorgan" was Grigg's hymn ("crude verses", says Julian), entitled "Jesus, and shall it ever be". The popularity of the tune "in England arose from the setting by Dr. Monk in the first edition of *Hymns Ancient and Modern*, in 1861, where it was set to one of Keble's hymns and named 'Hursley', at which place Keble was vicar" (Warrington).[7] The following is the famous "Hursley", which is but slightly altered from the melody as given in the Choral Buch of Leipsic, 1819 (although having none of its "repeats"):

Form VI.


Sun of my soul, Thou Sav- iour dear, It is not night if Thou be near;
Oh, may no earth-born cloud arise To hide Thee from Thy servant's eyes. A - men.

"Hursley"—that is, the words of Keble's hymn set to the tune of the "Grosser Gott, wir loben dich"—has gone into well-nigh innumerable hymnals of denominational and undenominational Protestantism. What an immense circulation this Catholic tune must have! We can form some partial estimate of its popularity by reflecting that its appearance in *Hymns Ancient and Modern* alone (probably the most popular

[7] Cowan and Love also think that the name "Hursley" was "doubtless given to the tune when it came to be associated with his hymn, 'Sun of my soul'". The tune and Keble's hymn were, however, associated as early as 1855 (says the Hist. Ed. of H. A. & M.) "when this tune from 'Ms. music in possession of Rev. W. J. Irons, D.D.', was set to the tune in Irons and Labee, *Metrical Psalter.*"

of Protestant hymnbooks in English) has secured for it many millions of singers. In the first edition of his *Dictionary*, Julian wrote of this hymnbook: "Its sale, including the editions of 1861, 1868, and 1875, of over twenty-five million copies shows its use to be far beyond that of any hymn-book in the English language, whether old or new . . . and the stimulus which it has given to hymnological study has produced a rich harvest to all parties and many creeds." Nearly a quarter of a century has elapsed since this statement of the immense circulation of only one (although the most popular, it is true) out of hundreds of Church of England hymnals was made. A new edition of the H. A. & M. has since appeared (1904) and is recommended by the additional publication of the scholarly *Historical Edition of Hymns Ancient and Modern* (1907), while the previous "Complete Edition" still, we believe, remains on sale. "Hursley" is undoubtedly a widespread tune!

But the tune has gone into many other hymnals, either as "Hursley" or with other words set to it. In one recent Protestant hymnal, indeed, we have essentially the same tune under two different titles: "Hursley", and "Halle". This fact came quite accidentally under the writer's notice, and it may be that other hymnals follow a similar practice. However that be, the number of different hymns set to this same tune is astonishing. Mr. Warrington has kindly furnished me with the following list of his own compilation, which has the double interest of showing both the wide circulation of the tune and some of its historical features:

Framingham (L. M.)..	H. & H. Coll. 9 Ed. 1830.
Cantique 29 (L. M.)...	Chants Chrétiens. 1834.
Halle (7.7.7.7.7.7)	Mus. Miscellany. 1836.
" "	Manhattan Coll. 1837.
Allison (L. M.)	
Pascal (7.7.7.7.7.7.)...	Geikie's Sm. Sac. H. 18—.
Claydon (7.7.7.7.)	Lemare. Select Har. 1840.
Halle (7.7.7.7.7.7)	Hastings. Sec. Songs. 1842.
Stillorgan (L. M.)	Sequel Mel. Sacra. 18—.
Paris (L. M.)	Beale. Cong. Ps. 1850.
Stillorgan (L. M.)	Davies. Songs of Ch. 1859.

Becker (L. M.)	Sabbath Hy. & T. Bk. 1859.
Hursley (L. M.)	Hymns Anc. & Mod. 1861.
St. Cyprian (L. M.) ..	Bemrose. Ch. Bk. 2 Ed. 1862.
Halle (7.7.7.7.7.7.)....	Church Pastorals. 1864.
No. 253 (L. M.)	St. Alban's Tune Bk. 1865.
Halle (7.7.7.7.7.7.)....	New Sab. Hy. & T. Bk. 1866.
Silcher (C. M.)	Taylor. Paris Ch. Hy. 1873.
Stillorgan (L. M.) ...	Irish Ch. Hymnal. 1874.
Hursley (L. M.)	Major. Tunes F & C. 1877.
" "	Bedell. Church Hy. 1891.
Pascal (L. M.)	Love. Scot. Ch. Mus. 1891.
Halle (7.7.7.7.)	Bedell. Church Hy. 1891.
Hursley (L. M.)	Love. Scot. Ch. Mus. 1891.
" "	Tucker Hymnal. 1894.
" "	Presbyt. Hymnal. 1895.
" "	Church Harm. 1895.
" "	Jones. Famous Hy. 1903.
Still Organ (L. M.)...	Chants Chrétiens. 1834.
Hursley (L. M.)	Parish Ch. Hymnal. 1872.
" "	Parr. Ch. Eng. Psalmody.
Grosser Gott (L. M.)..	Hymns Anc. & Mod. 1904.
Hursley (L. M.)	Methodist Hymnal. 1904.

This is only a partial list,[8] but it exhibits various denominational uses of the famous tune. Catholic hymn books in English (as the partial list we shall give in this article will sufficiently indicate) also use the tune very largely. In Germany, from 1774 onwards, it was used in Catholic hymn books; and from 1819, in both Catholic and Protestant hymnals. Rightly does Bäumker speak of its "widespread" use in Germany. In addition to this, the large numbers of Catholic hymnals for German-speaking people in America attest its popularity on both sides of the ocean.

The detailed statement—although only a partial one—of its use by our separated brethren shows the esteem in which it is held; and it is therefore not easy to understand the implied criticism of the excellent *English Hymnal* (Oxford

[8] In other volumes it appears under still other titles: "All Saints", "Amiens", "Brandt", "Eventide", "Keble", "Lille", "Mentz", "Sacrament", "Shinar." (See *Major's Tunes and Chants*, 1877.)

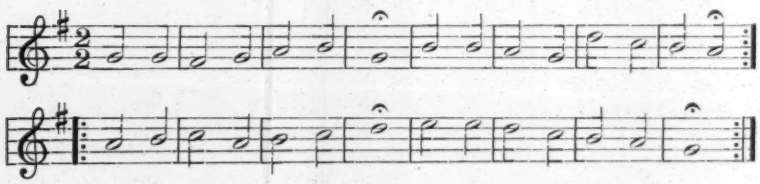
Press, 1909), which gives two musical settings of Keble's hymn and, placing "Hursley" second, remarks: "As this hymn is very frequently sung, it is thought advisable to add here an alternative tune [viz. Hursley]. The former tune is more suitable for use in church." "Why?" we may be permitted to ask. By the way, the *English Hymnal* correctly credits the tune to the Viennese Catholic Hymnal of 1774, and is to be complimented on its careful accuracy in describing "Hursley" as "abridged" from the original tune. It is strange to find the *Hymns of Worship and Service, Chapel Edition* (New York, 1908) still attributing it to "P. Ritter, 1792". Another curious attribution of the tune is found in *Sunlit Songs* (Philadelphia, 1890), which ascribes it to "John Kepler"—and "without note or comment". The hymn in this case is "Hursley".

Considering the use of the tune by Catholics and Protestants alike, in several lands, and with words of different languages, and set to a great variety of texts, we are not surprised to find it enjoying a new recognition in the interesting volume, *Hymns every Child should Know* (New York, 1907). Here, again, it is "Hursley". But it is surprising to find some Catholic hymnals excluding it, e. g. *The Westminster Hymnal* (London, 1913); *An Order of Divine Praise,* etc. (New York, 1890), which gives the complete hymn but uses two new settings; and Dr. Tozer's *Catholic Hymns* (London, 1898), which gives the seven stanzas of the hymn, but only to a new tune by G. F. Bruce. He gives, however, both the words and the old tune in his *Cath. Church Hymnal* (1905). More intelligible is the course taken by *Psallite: Catholic English Hymns* (St. Louis, 1901), which gives both the traditional tune and a new setting (nos. 71, 72), perhaps yielding to the natural fear that the constant use of the traditional tune would finally produce a sense of repulsion. It is interesting to find *Sursum Corda: Katholisches Gesang- und Gebetbuch mit deutschem und englischem Texte* (St. Louis, 1911) —a volume which includes only 188 hymns in all—giving to the "Grosser Gott, wir loben dich" its traditional tune, but assigning a new melody to the English "Holy God, we praise Thy name" (nos. 39 and 123 respectively) and also giving (of course, to a different melody, as the rhythm is different)

a variant German version of the Te Deum (no. 40): "Herr, grosser Gott, dich loben wir,—Bekennen dich und danken dir:—Die ganze Schöpfung preiset dich—Durch Himmel, Erd' und Meere:—Vor deinem Throne neigen sich—Der Engel Sel'ge Chöre." There are three stanzas given.

Turning now to the consideration of the treatment of the tune by our Catholic hymnals, we notice, among various minor differences, two salient variations of use. First, some of the books indicate a repetition of the last two lines of the stanza, while other books do not indicate it. This variant practice must have unpleasant results when, in any great celebration participated in by people from different parishes, the hymn is to be sung by all present; for, lacking a general agreement (which is, indeed, a practical impossibility to bring about), some singers will start the second stanza whilst others are repeating the concluding lines of the first stanza. Neither the Viennese hymn of 1774 nor the Leipsic variant of 1819 (according to Cowan and Love) indicates such a repetition. It appears in the Leitmeritz variant of 1844 (as already given above), and also in a curious abridgment of the tune in a Cologne hymnal of the same year:[9]

Form VII.



The repetition is indicated in the following hymnals:

1. Catholic Youth's Hymnal. New and rev. ed. (New York, 1891).
2. The League Hymnal (New York, 1896).
3. The Roman Hymnal (New York, 1884). (Has reached 22nd ed.).
4. St. Patrick's Hymn Book (Dublin, 1906).
5. Catholic Boy Choir Manual (New York, 1901).

[9] Bäumker found it "In dem *Kirchenchoral- und Melodienbuch* zu dem Gesangbuche *Die christliche Gemeinde in der Andacht,* Cöln, 1844, p. 115."

6. The Holy Family Hymn Book (Boston, 1904).
7. Crown Hymnal (Boston, 1911).
8. The Catholic Youth's Hymn Book (New York, 1885).
9. St. Basil's Hymnal (Toronto, 1889).
10. Hymns for the Ecclesiastical Year (New York, 1908).
11. Lieder-Sammlung für Jünglinge etc. (New York, 1880).
12. Gebet- und Gesangbuchlein etc. (Buffalo, 1872).
13. Holy Face Hymnal (New York, 1891).
14. Fifty-one Misc. Engl. Hymns (New York, 1901).
15. Catholic School Chimes (New York, 1896).
16. Spiewniczek zawierjacy piesni etc. (Krakow, 1908, p. 148).
17. (Another Polish hymnal lacking its title-page).

The following hymnals have no repetition:

18. Catholic Church Hymnal (New York, 1905).
19. Cantemus Domino (St. Louis, 1912).
20. Parish Hymnal and Kyrial (Rochester, 1912).
21. Sursum Corda (St. Louis, 1911).
22. Psallite. Cath. Eng. Hymns (St. Louis, 1901).
23. Katholisches Gesang -u. Gebet-Buch (Cincinnati, 1858, 1874).
24. Vollständige Gesang-Schule (St. Louis, 1859, 1874).
25. Vollständige Gesang-Schule (19th ed. New York).
26. Caecilia (32nd Ed., New York, 1909).
27. Caecilia (6th Ed., 1874).
28. Cantate (Vatican Ed., New York, 1912).
29. St. Mark's Hymnal (New York, 1910).

It is curious to notice that the *Cantate* (Singenberger) (Vat. Ed., 1912) gives the traditional melody, but to a new English translation, while the *Cantate* (Mohr) (New York, 1895) has the 12 German stanzas, but set to a new tune.

The *Caecilia* (6th Ed., 1874) puts a hold over the last note of every line, while the *Caecilia* (32nd Ed., 1909) gives no hold over any note. A number of hymnals have holds while others have none, and a new source of perplexity is thus added to an already complicated problem; but probably such local "uses" could not be eliminated.

A second cause of confusion is found (apart from "repeats" and "holds") in rather notable variations of the

melody. A distinct group of hymnals exhibits—not a unique, indeed, but certainly a decided and apparently a preponderating German tradition:

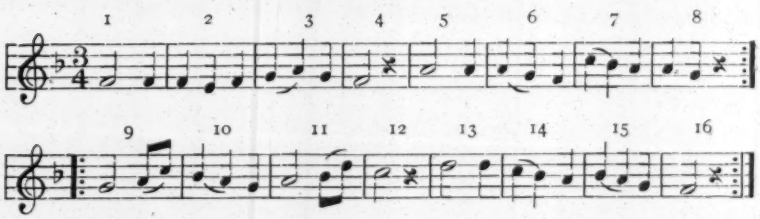
Form VIII.

This is the form of the tune found in the following books (numbered as above): 14, 15, 18, 19, 20, 23, 25, 26.

Doubtless this form traces itself back to Bone's *Cantate* (1852), where the melody is exactly as that given in Ex. 8, except that holds are placed over the end-note of each line of the stanza.

A different tradition is represented by the melody as found in many Catholic hymnals:

Form IX.



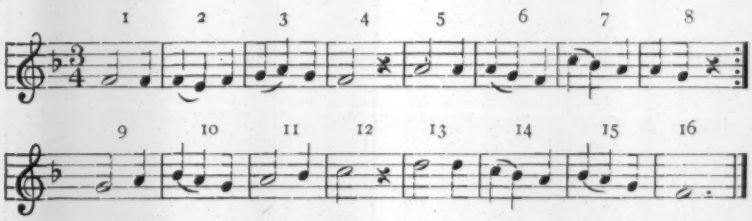
Forms VIII and IX agree in all things except the melody in bars 7, 9, 10, 11, and the "repeats." The hymnals giving Form IX are those numbered above: 5, 6, 7, 8, 9, 14, also, *Cantica Sacra,* etc., edited by the Rev. J. H. Cornell (Boston, 1865), which places a hold on the end of the 1st and the 5th line; and (strangely) the *Evangelical Hymnal* (New York, 1880), which gives both the Catholic hymn and the traditional tune. This form of the melody can be traced back (substantially) to a hymn in honor of the Blessed Virgin, set to the tune of the "Grosser Gott" in *Frankischen Volksliedern*

(Leipzig, 1855), and differing from Form IX only in the 6th and 10th bars: (Bäumker, III. p. 286).

Form X.

Another variant (differing from that of the Leipsic 1819 tune only in the 6th and 8th bars) is the following:

Form XI.



The melody of Form XI is found in the hymnals numbered above: 1, 2, 3, 4, 13, 15, 18.

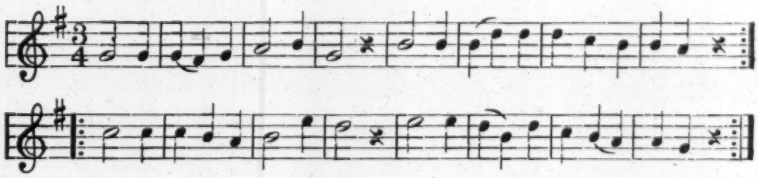
Varied as are these three dominant types of melody, and possessed of a sufficiently notable hymnal following and definite use, nevertheless a stray hymn book will sometimes be found merging the groups. Thus the *Gebet- und Gesangbuchlein* (Buffalo, 1872) constructs a new melody out of the first eight measures of Form VIII and the last eight measures of Form IX, giving us Form XII:

Form XII.

The *Lieder-Sammlung*, etc. (New York, 1880) differs from Form VIII only in having " repeats " and in varying the third bar or measure, thus giving us Form XIII: r : — :d, instead of r :m :r. Strangely, this is the form (except that the last two lines are not repeated) in Ould's *Book of Hymns* (London, 1913). The *Hymns for the Ecclesiastical Year* (New York, 1908) has the melody of Form XI except in the tenth bar, where it follows Form VIII, thus giving us a new Form XIV: f :—:r, instead of f :m :r. In a German Catholic hymnal which came under the writer's notice, someone had penciled notes different from the printed ones (probably in deference to some local use), so that the melody should be sung as in Form IX except in the sixth bar (m :f :s, instead of m :r :d), thus giving us Form XV. In a (non-Catholic) *Sammlung von Volksgesängen für den Männerchor* (Philadelphia, s.d., no. 48) some strange variations occur, possibly for harmonic purposes, the melody being that of Form XI except in bars 3(r :d :r), 4(m : —: —), and 6(m :f :s), thus giving us Form XVI.

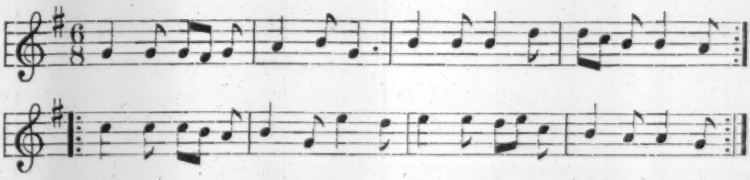
We have thus far considered only English and German hymnals. What variants may be found in those of other languages? Perhaps a hint of their frequency may be had from the only two Polish hymn books examined by us. They furnish two entirely new variants! One hymnal published in Krakow as late as the year 1908 gives us Form XVII:

Form XVII.



Like the German hymn, it has twelve stanzas, as also has the other hymnal (whose title-page is lacking). This latter gives a form of the melody which it credits to Galicia, and which approximates closely to the oldest known form, that of Vienna, 1774-1780. It has, however, two " repeats ":

Form XVIII.



These many variations in melody, in repeats, in holds, constitute a menace to a good united singing of the great hymn, which is nevertheless growing yearly in popularity amongst Catholics, and which is the one hymn they may be depended on to know (in some fashion or other) and to use with pleasure in the public and general assemblies that now bring them together from all quarters of the country. The hope for the adoption of a unique form of the tune may be a dream, but that adoption is obviously a great need.

In this connexion it is desirable to know the form of the melody to which Father Walworth set his beautiful version. He was for many years the pastor of St. Mary's Church, Albany, N. Y., and was a very prominent actor in the Bi-Centennial celebration of the granting of Albany's Charter (1886). The celebration was opened formally by a Military Mass in St. Mary's: "At the conclusion of the mass Father Walworth announced that the Te Deum would be sung in English in thanksgiving for the blessings bestowed during its two hundred years of existence. He stood on the platform of the altar and in a commanding tone with a telling gesture, he lifted both arms as he said: 'In token of your gratitude to God during the singing of this hymn, let *all stand, and all sing.*' The grand old hymn sung by the entire multitude rang through the building in loudest tones, led by the organ and orchestra. The multitude then withdrew and Albany's first military mass was over." [10] This English Te Deum was his own hymn. How was it sung? Miss Walworth has kindly interested herself in determining this point, and asked a singer in St. Mary's choir, who has been a member of it since her school days, and who sang the hymn at the Bi-Centennial celebration, the manner of its singing on that

[10] *Life Sketches of Father Walworth*, p. 303.

occasion. From the description Miss Walworth sends us, it is clear that the melody was that given in Form IX—a very popular one with American Catholics, and probably the form most used. It can trace an excellent ancestry, as the story of the variants we have given will sufficiently witness. It was sung at St. Mary's with repetition of the last two lines, but only the first four stanzas were sung—the remaining three being wholly unknown to the member of the choir consulted by Miss Walworth.[11]

With respect to the appropriate tune to be used for the hymn, we permit ourselves the suggestion that, inasmuch as our separated brethren employ so largely the form of Leipsic, 1819, we should go back to the Catholic anterior form of the Vienna hymnal of 1774-1780, and adopt it by common consent. With the exception of one measure (the somewhat sentimental fourth) it is dignified, simple, and effective.

H. T. HENRY.

Overbrook Seminary.

THE LEISURE OF CLERICS AND RELIGIOUS.

Everything has its time.—ECCLESIASTES 3: 1.
We always have time enough, if we will but use it aright.—GOETHE.
The more we do, the more we can do; the more busy we are, the more leisure we have.—HAZLITT.

OF all the centuried fallacies by which indolence, disinclination, irresolution, and mere velleity have ever sought to justify either the evasion of duty or the non-performance of optional things really worth while, perhaps the hoariest and the flimsiest is, "I haven't time". The veritable slogan of many-sided incompetency in the secular world of science and art and commerce and industry, this disingenuous phrase is by no means so unfamiliar as it should be in spheres and en-

[11] The hymn was used "only on great occasions" by the choir, but was a feature of the monthly meeting of the Young Men's Sodality at St. Mary's: "They seem to sing Faber's 'Sweet Sacrament' with their whole soul. But when, at the end, they chanted Father Walworth's translation of the 'Te Deum', that was the best of all! It was slow, majestic and yet full of energy."—*Life Sketches*, p. 199. In his *St. Patrick's Hymn Book*, Father Gaynor gives as tempo M. 80, and in his Preface remarks: "The tunes should be sung as nearly as possible at the rates indicated by the metronome marks. Some of these may seem very slow, but a fair trial will prove them right." Some hymnals give no indication of the tempo, others content themselves with marking *Andante*.

vironments supposed to be "in the world but not of it", in rectories and parish-houses, in colleges and seminaries, in monasteries and convents. This much being said by way of preamble, it is of course superfluous to add that the specific animadversions contained in the following paragraphs are addressed, not so much to the orderly and efficient cleric or religious who habitually cons the pages of this REVIEW, as to that conveniently indefinite, if quasiubiquitous, individual, "the other fellow".

To begin with an incontrovertible proposition, one which admits of no possible gainsaying: each of us has all the time there is. Let the inequality of men's other possessions be ever so marked, of time at least all have the same measure and amount. For millionaire and pauper, for pope and prelate and parish priest, for prior and friar, for Mother General and Sister Lowliest, the day holds just twenty-four hours,—hours which joy may seem to equip with wings or grief to fetter with ball and chain, hours that may be utilized or wasted, vivified with merit or murdered with iniquity; but absolutely of the same duration, sixty minutes to each of them, and twenty-four of them to every day. Just what fraction of these two dozen hours a cleric or a religious (of either sex) may legitimately claim as leisure—using the term as a synonym of opportunity for ease; freedom from necessary business or occupation; spare time, in a word,—this is a matter upon which opinions have always been, and will probably always continue to be, at variance; but there has never been any question among sane physicians of soul or body as to the justice and advisability of allowing some intervals of leisure in even the best-ordered day. On this point the spiritual writer, the theologian, the moral philosopher, the psychologist, and the man in the street are absolutely at one, emphasizing a truth which the common sense of mankind long ago crystallized in the proverb: "All work and no play makes Jack a dull boy."

Not only is it right, in theory, that clerics and religious should have a fair amount of daily leisure, but it is a fact that, with exceptions so few in number as to be negligible for any purpose of argument, in actual practice they do have it. They may not always admit the fact, and sometimes indeed

they may not recognize it; but it is a truth nevertheless that as a rule secular priests and members of religious communities have, or would have, if they systematized their time, at least an hour or two a day unencumbered with specific duties, occupation, or employment,—an hour or two, that is, of genuine leisure, to be spent just as they think fit. The statement that one has no time for this or that diversion most frequently means that one prefers some other diversion. The whole question of leisure, or lack of leisure, for a definite purpose is mainly indeed a matter of the relative importance we attach to different activities, or of the relative pleasure we take therein. For those duties universally recognized as of primary importance—eating and sleeping, for instance—no one pleads lack of time. So with one's routine work: parish priests do not declare that they have no time to say Mass or the breviary, nor do professors in colleges or Sisters in convents assert that they are too busy to teach their classes.

It is rather with regard to duties less obviously insistent and to occupations which, while not of strict obligation, are yet thoroughly congruous and eminently expedient, that we hear the fallacious " I have no time ". Father A would really like to prepare his Sunday sermon more adequately, but what with one thing and another during the week, he lacks the requisite opportunity. Father B would be delighted to be able to spend several hours a day in reading solid works—theological, scriptural, or liturgical; but his time is so completely taken up with the hundred odds and ends of parish business that he is obliged to forgo the pleasure. Father C, who weighs fifty or sixty pounds more than is normal for a man of his age and height, knows that he ought to take a goodly amount of physical exercise every day, but then he has to be at the constant beck and call of his parishioners, and so is debarred therefrom. Sister D is fully aware that her efficiency in the class-room will suffer from her infrequent enjoyment of fresh air, but there is so much to be done that 'tis really impossible to go out for a walk. And so on.

Now, making due allowance for exceptional cases, it is safe to affirm that, nine times out of ten, or, more likely, ninety-nine out of a hundred, such statements as these are merely inept excuses, fictive pretexts designed to lull an uneasy con-

science or to forestall the censure one feels to be deserved. In all probability Father A habitually expends more time in gratifying from day to day the haphazard and unprofitable whims and caprices of the moment than would suffice for the due preparation of several sermons. Father B's parish work does not prevent his devoting several half-hours, not to say whole ones, daily, to the assiduous perusal of sundry papers, magazines, and "best-sellers". Father C, despite the alleged incessant demands of his parishioners, manages to attend without fail all the ball games played in his city or town. And it is even conceivable that Sister D may spend in superfluous correspondence, in unnecessarily frequent or prolonged visits to the parlor, in protracted chats with her house-mates, or in reading books not really essential to her spiritual advancement or intellectual growth, a period amply sufficient for the outdoor exercise which is scarcely less necessary to her than is food or sleep.

The perspicacious reader will have noticed the less positive and categorical form of that last sentence, as compared with the several preceding ones, and will doubtless readily apprehend the reason therefor. The writer has first-hand knowledge of dozens of Fathers A, B, and C; his acquaintance with the counterparts of Sister D is both too limited and too superficial to warrant any reliable generalizations as to their normal mode of action. Just here, by the way, is perhaps the most fitting place for the insertion of a human document which should possess no little interest for many a reader of this periodical, and which really constitutes the main *raison d'être* of the present paper. It is an extract from a letter recently received from the Mother Superior of a religious community devoted to educational work:

> . . . May I suggest, as a subject for some future article of yours in the ECCLESIASTICAL REVIEW, the injustice done to Sisters in the parochial schools? The Sisters are engaged to teach the school, not to clean the church, to be the sacristans (with all that that entails), to play the organ, and conduct all the sodalities of the parish. In many places they are expected to do all this and more, and at the same time to teach from nine to twelve, and from half-past twelve or one to half-past three or four, to correct all their papers, to prepare their lessons, to attend to their religious duties, and to keep

pace with the furious gallop of modern education. It is absolutely impossible—something will have to suffer.[1]

Accepting this statement at its face value, one is at a loss to determine which of the two is the more to be *admired* (in the strictly etymological sense of the word), the pastor who seeks to impose such unconscionable burdens, or the Mother Superior who allows her Sisters to accept them. That the conditions stated are purely and simply intolerable goes without saying. Any one who knows from personal experience (as does the present writer) what it is to teach for six hours a day, who understands the nervous wear and tear inseparable from attendance in the class-room and the subsequent fatiguing drudgery of correcting multiplied "papers", "duties", or "exercises", does not need telling that, in the matter of work, sufficient for the day is the teaching thereof. To expect that, over and above such work, a Sister should fill the supplemental rôle of sacristan, organist, janitress, or quasi-curate, is to display such a lack of consideration, not to say of intelligence, as is difficult to reconcile with one's habitual notion of a judicious cleric. The sweating system is bad enough in the tailor's trade or the tobacconist's; in common decency it should be tabooed in the case of our teaching Sisters.

Evidently, there is scant leisure for religious subjected to such conditions as the foregoing; but the deprivation of what is rightfully theirs does not invalidate their title thereto, nor does their case, which for the honor of our cloth, one hopes is altogether exceptional, affect the general rule that religious as well as seculars have a reasonable amount of daily free time. If, as has already been said, representatives of both classes do not always admit or even recognize the fact, it is very probably because they are wanting in method and have not learned the important secret of systematizing their work and prayer and recreation. "There are few," says Archbishop Spalding, "whom routine work keeps busy more than ten hours in twenty-four. Allow eight hours for sleep and two for meals, and there remain four hours for self-improve-

[1] In case any incredulous reader should be inclined to doubt (as he well may) the genuineness of this extract, suspecting it to be a literary "frame-up", he is respectfully referred to the Editor of the REVIEW, who has seen the original letter.

ment." Profitable expenditure, rather than useless frittering away, of these hours depends very largely on a person's having, or not having, an individual rule of life. All treatises on the priesthood emphasize the expediency, or rather the necessity, of such a rule as a means to that systematic action of which St. Augustine says, "Order leads to God."

"Among the means proper to aid the priest in rapidly attaining the sanctity exacted by his state," says *Le Trésor du Prêtre*, "there is one of great efficiency, recommended by the saints as the easiest and safest road by which to reach that goal—the faithful and constant observance of a rule of life drawn up with care and prudence and approved by a wise director." "In order to spend his time for the glory of God, for the sanctification of his own soul, and the salvation of his neighbor, every good priest," declares Father Müller, "draws up for himself a good rule of life and strives to live up to it." "If you never acted from caprice, but observed a fixed order in your every-day life, appointing a suitable time for everything, you would never have to complain of want of time," protests *Rules for the Pastor of Souls*; and it adds: "Having first fulfilled all your duties in the best way possible, you would still find time for all necessary recreation." And Canon Keating tells his brother priests: "The need of method and rule in our life comes home to us in a striking way when we reflect that there is no profession or calling in life in which the work can be got through in a slovenly and negligent manner more easily than in ours. . . . I know of no walk in life where a man can do less if he chooses than in the priesthood, and yet be sure of the necessaries."

The basic truth underlying these several quotations would seem to be that priests and religious lack most frequently, not time, but orderly system in utilizing time; not real leisure, but method in the performance of their various duties. Hazlitt's assertion, "the more busy we are, the more leisure we have", is absurd only at first blush; many a man has often experienced its practical truth. Not less judicious is Lord Chesterfield's statement: "It is an undoubted truth that the less one has to do the less time one has to do it in. One yawns, one procrastinates, one can do it when one will, and, therefore, one seldom does it at all; whereas those who have a good deal of

business must (to use a vulgar expression) buckle to it, and then they always find time to do it in." A review of his personal activities at two different periods—an extra busy week, for instance, and an unusually slack one—will demonstrate to the average man the justness of this reflexion, and should convince him that if, conformably to the old-time counsel, he "works while he works", he will lack neither time nor zest to "play while he plays".

It would be superfluous, if not impertinent, to dilate in such a periodical as this on the distorted view of Christian perfection and the spiritual life taken by those who would identify legitimate leisure with wasted opportunity or time lost. It is elementary that the very best thing one can do at any given time is to accomplish God's will. The most lucid and unmistakable expression of that holy will as to the details of daily routine is normally found in "a rule of life drawn up with care and prudence and approved by a wise director", and the leisure permitted or enjoined by such a rule is no more inimical to one's eternal interests, one's personal sanctification, than is the most intense and exhausting labor of brain or brawn. More than most other people, presumably, clerics and religious resemble the just man, in that they "live by faith", and their consequent purity of intention gives supernatural merit to acts in themselves indifferent, unmoral. There is sound theology as well as common sense in the advice: Enjoy your daily leisure; but, whether you rest or read, pay visits or receive them, ride, row, wheel, or walk, "or whatever else you do, do all to the glory of God".

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THE PHYSICAL SCIENCE IN ST. THOMAS'S SUMMA.

ST. THOMAS was born about the year 1225, and he died in 1274. He was a pupil of Albertus Magnus, the greatest physical scientist of his time, and contemporary to Roger Bacon. Albertus Magnus shows an astonishing knowledge of plant physiology, and he made very many scientific conjectures that are prophetic. He wrote elaborate treatises on chemistry, physical geography, and similar subjects.

Roger Bacon knew the optics of lenses; that light has a definite rate of motion; he pointed out in the Julian calendar errors which Gregory XIII removed three centuries later; he treated of the distance of celestial bodies from one another, their conjunctions and eclipses; he explained the effects and composition of gunpowder; he discussed and affirmed the possibility of steam vessels, aerostats, microscopes, and telescopes; and altogether his science is very advanced. Salicetti of Piacenza, who was also a contemporary of St. Thomas, was suturing nerves, studying the causes why some wounds do not heal by first intention (without pus); he discovered that cirrhosis of the kidney is one of the causes of dropsy, and so on. Physical science, then, in St. Thomas's day had made marked progress. He himself wrote on chemistry, and he therefore had directed his attention to the physical sciences of his time.

In the Summa there is little opportunity for the treatment of physical subjects, but the nature of the material presented is of great interest, and it often bears importantly on the theological doctrine. His astronomy is that of the Ptolemaic Almagest, although he does not definitely state this in any place of the Summa. He supposes that the earth is a stationary centre around which the heavenly bodies, spheres, or heavens, revolve. Apollonius of Perga (250-220 B. C.) began this system, which Hippocratus applied to explain the movements of the sun and moon, and Claudius Ptolemaeus, about the middle of the second century after Christ, extended to the planets—including the sun as a planet. This work was so well done that it impressed itself upon all the civilized world for fourteen centuries, until Copernicus proved it false.

Dante, who was born in 1265, nine years before St. Thomas died, describes in the *Convito* (II, 4) the order of the Ten Heavens thus: first, the Moon; second, Mercury; third, Venus; fourth, the Sun; fifth, Mars; sixth, Jupiter; seventh, Saturn; eighth, the Fixed Stars; ninth, the Crystalline Heaven; which is transparent, situated beyond all the stars, and is the *primum mobile*. Outside all these, Dante says, "Catholics place the Empyrean Heaven, that is the Heaven of Flame, or the Luminous Heaven; and this appears to be immovable". In the *Paradiso* Dante uses these ten heavens as the abodes of

various angels and saints. According to Dionysius the Areopagite the Intelligences guiding and ruling these heavens are: the Angels in the Moon, the Archangels in Mercury, the Principalities in Venus, the Powers in the Sun, the Virtues in Mars, the Dominions in Jupiter, the Thrones in Saturn, the Cherubim in the Fixed Stars, and the Seraphim in the Primum Mobile. God Himself has His throne in the Empyrean. This Empyrean holds within itself the whole world and beyond it is nothing but God. Dante says it is not in space.

St. Thomas [1] remarks, it was fitting at the beginning of the world that an entirely luminous body, the Empyrean, should be created, where the glory of the blessed, as far as the body is concerned, should find its origin. The glory of the next life is spiritual and corporal. Spiritual glory started at the beginning of the world in the happiness of the angels, and it is congruous also that corporal glory should arise from some body, which always would be preserved from corruption, or change, and be fully luminous, after the nature of a glorified body. This source is the Empyrean, so called not for its heat, but its splendor. He says [2] the *corpora coelestia*, the heavens, are incorruptible.

The Almagest as the Schoolmen saw it, is a system filled with extraordinary beauty, and if we now substitute the Sun for the central fixed Earth we might keep practically all its poetry, and at the same time be near the truth. The Ten Heavens were the Lyre of Pythagoras, arranged so mathematically and harmoniously that the sphere of the Fixed Stars gave forth the deepest tone in the music of the universe (the World Lyre strung with ten strings), and the Moon gave out the lowest tone at the feet of God.

> There's not the smallest orb which thou behold'st,
> But in his motion like an angel sings
> Still quiring to the young-eyed cherubins.

The first coëval things created, according to St. Thomas, were the angelic nature, corporal matter uninformed, time, and the Empyrean Heaven. Blessed Rabanus Maurus, abbot of Fulda, who died in 856, one of the most learned men of

[1] Ia, Q. 66, a. 3, c.

[2] Ia, Q. 9, c., and 10, 5, c. fin.

his time, is quoted by St. Thomas [3] as reckoning only eight heavens: the Empyrean, the Crystalline or watery, the Starry, the Fiery, the Olympian, the Ethereal, and the Aereal. Dante in the *Convito* [4] says that Aristotle, "seguitando solamente l'antica grossezza degli astrologi", believed there are only eight heavens, ending with that of the Fixed Stars.

Rabanus was a pupil of Alcuin, and he most probably came under the influence of Dicuil, the Irish mathematician, who was one of Alcuin's professors, and who wrote *De Mensura Orbis Terrae* about 825. The Irishman St. Ferghal, or Vergilius, who became bishop of Salzburg in 766 (he left Ireland in 745 and died in 789) taught, a little before 748, that the earth is spherical. St. Ferghal was abbot of St. Peter's at Salzburg, and while there some priest baptized a child, using, through ignorance, instead of the correct formula, the words "Baptizo te in nomine Patria et Filia et Spiritu Sancta". Ferghal said that the baptism was valid. St. Boniface (called also Wynfrith—probably a British Saxon) held that it was invalid, and he complained to Pope St. Zachary of Ferghal's decision. The Pope upheld Ferghal. When St. Ferghal afterward said the earth is round, St. Boniface again complained to St. Zachary, and accused him of heresy. St. Ferghal was cleared of this charge also. Ferghal was canonized in 1233 by Gregory IX, when St. Thomas was about seven years of age. The question of the rotundity of the earth and of the existence of antipodes started long before Ferghal's time, but St. Augustine's opposition [5] to this doctrine which he called fabulous, set the subject at rest until St. Ferghal revived it.

St. Thomas, too, held that the earth is round. He speaks of the sphericity of the earth as if there were no question of the contrary opinion—"Eamdem conclusionem demonstrat astrologus et naturalis, puta quod terra est rotunda".[6] He says again [7] "astrologus hoc demonstrat per media mathematica, sicut per figuras eclipsium, vel per aliud hujusmodi. Naturalis vero hoc demonstrat per medium naturale, sicut per motum gravium ad medium, vel per aliud hujusmodi." The *motus gravium ad medium* is the centre of gravity notion.

[3] Ia, IIae, Q. 68, 4, o. [4] II, 3. [5] De Civitate Dei, xvi, 9.
[6] Ia, Q. 1, 1 ad 2. [7] Ia, IIae, Q. 54, 2 ad 2.

Dante also knew of this: in the *Inferno* [8] he and Virgil reach the centre of the earth.

Il punto
Al quale si traggon d'ogni parte i pesi—

that point to which from every part is dragged all heavy substance.

St. Thomas's notion of light [9] was that it has no motion. "For as soon as the sun is on the horizon the whole hemisphere is instantly lighted". He uses the word *hemisphaerium*. Light, he says, is not a body, because it has no motion, and at darkness, or the absence of the source of light, light itself is not corrupted. He contends it is an active quality of the source of light, as fire is an active quality consequent to the substantial form of fire.

He gives the opinions of Saints Basil and John Chrysostom as to the number of the heavens.[10] St. John Chrysostom held [11] there is only one heaven, and that the term *coeli coelorum* is a Hebrew idiom for a singular noun. St. Basil spoke of three heavens, the Empyrean, wholly luminous; the watery or crystalline, which is diaphanous; and the starry, which is partly diaphanous and partly luminous; and these three heavens are subdivided into eight spheres—that of the fixed stars and of the seven planets, one of which is the sun.

St. Thomas discusses [12] the existence of water above the firmament. He supposes there is water above the heavens from the text of Genesis: [13] "Divisit aquas quae erant supra firmamentum ab his quae erant sub firmamento." The firmament may be the starry heaven or the heaven of the clouds. If the heaven of the clouds is meant, this water is there as vapor. It is altogether impossible, however, he says, for vapor to ascend above the starry heaven because (1) that heaven is solid; (2) that heaven is so near the fiery Empyrean that water could not exist as such there; (3) that heaven is rarified under the concavity of the moon; (4) we know, moreover, that vapor does not ascend above the top of even some earthly mountains.

To meet the objection that water can not remain above the firmament because the firmament is vaulted, and water would

[8] xxxiv. [9] Ia, Q. 67, a. 1, c. [10] Ia, IIae, Q. 68, a. 4.
[11] Hom. iv in Gen. [12] Ia, Q. 68, 2. [13] I, 7.

run off, he cites St. Basil's solution, viz. (1) that because the part of the firmament which we see is concave it does not necessarily follow that the distal side of it is convex—it may be flat; (2) water beyond the firmament may be in the form of ice.

As the earth is the fixed centre of the world Jerusalem is the centre of the earth. "Quia virtus passionis Ejus [scil. Christi] ad totum mundum diffundenda erat, in medio terrae habitabilis pati voluit, id est, in Jerusalem. Unde dicitur (psal. lxxiii, 12) *Deus autem Rex noster ante saecula operatus est salutem in medio terrae*, id est in Jerusalem, quae dicitur esse umbilicus terrae." [14] Dante also makes Jerusalem the middle of the earth, as was the common opinion in the middle ages. The Inferno is situated immediately under Jerusalem,[15] and when the sun is on the zenith it hangs right over Jerusalem.[16]

St. Thomas held that Paradise, the Garden of Eden, existed in his own day [17] somewhere in the East, shut off from discovery by mountains, seas, or impassable deserts. St. Basil,[18] St. Athanasius,[19] St. Augustine,[20] St. Bonaventure, and Bellarmin, all held that the Garden of Eden actually was in existence in their own time. St. Thomas informs us some authorities held that Paradise is high up "ad medium aeris interstitium, in quo generantur pluviae et venti, et hujusmodi", but he thinks it is on the lower earth. Dante puts the Terrestrial Paradise on the summit of the Mountain of Purgatory, which is a vast conical mountain rising from the southern ocean at a point antipodal to Jerusalem.

The Summa says the air near the earth is denser, by exhalations from the water, than it is higher up, and thus birds are able to fly in the lower air.[21] It speaks also of *aer condensata* which can be colored and shaped as in clouds.[22] When angels appear to us they use bodies made of this air. St. Thomas understands the nature of rain.[23] He speaks of "Aquae quae vaporabiliter resolutae supra aliquam partem aeris elevantur, ex quibus pluviae generantur".

[14] IIIa, 10, ad 1. [15] *Inferno*, 4, 114. [16] Purgatorio, ii, 3.
[17] Ia, Q. 102, 1. [18] Hexameron.
[19] Epist. de Decret. Synod. Nicaenae. [20] Lib. de Peccat. Orig. c. 23.
[21] Ia, Q. 71, 1 ad 3. [22] Ia, Q. 71, 1 ad 3. [23] Ia, Q. 77, a. 2.

In his classification of animals he puts ants among the reptiles. Reptiles are "animalia quae vel non habent pedes quibus elevantur a terra, ut serpentes; vel habent breves, quibus parum elevantur, ut lacertae et formicae." [24] A few editors deem this text corrupt. Some animals, he thinks, are generated "ex corruptione rerum inanimatarum vel plantarum," [25] and this generation is through a *virtus coelestis corporis*.[26] The stars have influence in the generation of some animals, but apparently after the manner that the sun influences plants. He cites St. Basil [27] as holding that fishes have memory and St. Augustine [28] as denying that they have memory. He tells us [29] the notion that fishes are generated from water is not to be taken literally, but as meaning that they have an affinity with the nature of the water in which they move.

The celestial bodies are not animate. The Rabbi Moses held they are animate, but his opinion was condemned by a synod of Constantinople. The moon was probably created as a full moon, although St. Augustine thought it could have been created as a crescent moon.[30] Many questions in the Summa that appear trivial now were started by heretics, not by the Schoolmen.

In a comment [31] on the fourteenth chapter of Deuteronomy he speaks of fabulous creatures like the griffin and the porphyrio because they are enumerated in *Deuteronomy*, among real birds and animals, but it is not clear that he deemed the griffin or the porphyrio real. The porphyrio was a bird with one webbed foot for swimming, and one unwebbed for better walking. In this connexion it may be said that some indices in the older editions of the Summa are likely to be misleading: they attribute statements to St. Thomas which are certainly not in the text, and which he probably never thought of. For example, in the course of an argument he says, "Sometimes an evil may be tolerated to prevent a much greater evil", and the editor of my edition of the Summa cites this passage to prove his own assertion that a "Meretrix etiam

[24] Ia, Q. 72, 1 ad 2.
[25] Ibid., ad 4.
[26] Ia, Q. 71, ad 1.
[27] Homil. viii in Hexameron.
[28] Super Gen. ad Litt., lib. iii, c. 8.
[29] Ia, Q. 71, 1 ad 2.
[30] Ia, Q. 70, 2 ad 5.
[31] Ia, IIae, Q. 102, a. 6.

nunc debet permitti, id est, tolerari, in civitate, ut vitetur pejus malum", an assertion St. Thomas never even suggests.

He makes, like Shakespeare, the liver the seat of love, not the heart; and there is no scientific objection to either locality as far as I can see. He thought that blood is made in the liver.[32] Anger [33] causes heat in the blood, brought about by the evaporation of gall. With Aristotle he thought (incorrectly) that the heart is the first part of the foetal body formed.[34] The larger the heart is in an animal, he says, the more likely the animal is timid, because bravery supposes a heated heart, and the big heart requires more fuel to warm it.[35] Wine gives courage "by warming the heart." [36] As a matter of fact it neither gives courage, but the contrary, nor does it warm the heart. Digestion of food also is effected entirely by heat.[37] He knew, as we do, that the foetus in utero is built up, fed, from the maternal blood.[38] He localizes the *ratio particularis*, or the faculty that differentiates particular objects, and which is opposed to the *ratio intellectiva* that deals with universals, in "the middle part of the head".[39]

His notion of the nature of life is the same as ours. Living beings have the power of manifesting some kind of motion arising in themselves.[40] They are not moved toward operation by a second external agent. The motion of plants is immanent but imposed by nature; the motion of animals is sensuous in impelling origin; man can be moved also by an end, proposed by the subject himself.

He holds, of course, that the single human soul is at once the principle, the substantial form, of the vegetative, sensitive, and intellectual life of man, as the contrary opinion was condemned by a council of Constantinople.[41] St. Thomas proves [42] his proposition against what he thought was Plato's doctrine, that there are three souls in man: a nutritive in the liver, a concupiscible in the heart, and a conscious in the brain. Plato, however, seems to make the νοῦς in the brain, the θυμός in the heart, and the ἐπιθυμίαι in the belly, three phases of the same soul.

[32] Ia, IIae, Q. 48, 2 ad 1. [33] Ibid. [34] IIa, IIae, Q. 122, 2.
[35] Ia, IIae, Q. 45, 3. [36] Ibid. [37] Ia, Q. 78, 1.
[38] IIIa, Q. 31, 5 ad 1. [39] Ia, Q. 78, a. 4. [40] Ia, Q. 18, 1.
[41] viii, acti. 10, an. 11. [42] Ia, Q. 78, 3.

St. Thomas holds, however, " Prius generatur vivum quam animal, et animal quam homo.[43] Prius embrio habet animam quae est sensitiva tantum; qua ablata advenit perfectior anima, quae est simul sensitiva et intellectiva." [44] This opinion, which is suggested by Aristotle, is altogether erroneous. At the very instant of conception, fertilization, that is when the nucleus of the spermatozoon fuses with the nucleus of the ovum, the *anima intellectiva* is infused, and the single resulting cell is a human being, person, just as the year old baby is a person. No one that has any knowledge of embryology at all now denies this fact.

St. Thomas says [45] " Virtus animae, quae est in semine, per spiritum qui in semine includitur, format corpus in generatione aliorum hominum ". This also is untrue if taken without distinction: it is the *virtus* of the newly created soul which builds up the *corpus in generatione aliorum hominum.*

His theory concerning the reproduction of the human species is extremely ingenious, and the best that could be elaborated from the data he possessed, but it has no foundation in fact, and is, of course, untenable. He says the sensitive soul is transmitted by the semen. The force that is in the semen, derived from the soul of the genitor, is a quasi-motion of this genitor's soul. It is not his soul itself, nor a part of it, except *in virtute*, just as in a saw or an axe there is no form of, say, a bed, but a certain tendency toward this form. That energy has no organ, but it is included in the spirit of the semen, which in itself is frothy, as is seen from the whiteness thereof. He goes on to prove that the sensitive soul has not *per se* being and power of action, but he does not give a direct proof of his assertion that the human foetus passes through transitional stages in which it is successively informed by a vegetative, sentient, and, finally, a rational soul, and that each succeeding form contains eminently and virtually in itself the energies and faculties of its predecessor.

He has the erroneous opinion [46] that semen is formed from food before the food has been transformed into the particularized substance of the bodily members; it comes, he says,

[43] Ia, Q. 67, 4. [44] Ia, Q. 76, 3 ad 3.
[45] IIIa, Q. 31, 1 ad 1, and Ia, Q. 71, 1 ad 1, and Ia, Q. 67, 4, Corp.
[46] Ia, Q. 119, 2, Corp.

from the food not needed for the nourishment of the body. He explains this statement thus: if there is in human nature the power to communicate its own form to foreign material, within and without the subject, it is evident that a food which at first is dissimilar to the body finally becomes identified with it by a communication of form. The natural order, however, is that anything must be reduced from potency to act by degrees. So in generation the object is first imperfect, and later perfected: this object while imperfect is disposed generally; later it takes on a determination toward a particular part or member of the perfected product. Thus it is that in the generation of animals the animal exists before the horse or the man. In food also there is at first an adaptability common toward any or all parts of the body, and this adaptability is later narrowed down to this or that particular member of the body.

He continues: the food, however, which is already determined for the sustenance of some particular member or organ of the body can not become a part of the semen, because food already so determined should, when brought to the semen, retain the nature of the member or organ from which it was derived; and if it did not retain that nature it would, *ipso facto*, be in a state of corruption, recessive from the nature of its source, and as such it could not convert anything into its own similitude.

If, on the other hand, this food retained the particularized nature of its source, it would be fixed for the reproduction of some particular member, and lack potency of motion toward the whole body; it could reproduce only, say, an arm; not be fitted for the building up of a new body in general. The objection may be raised that food so set apart for a particular purpose, a particular member, retains the nature of all parts of the body, and that thus the semen would be, as it were, a kind of small animal *in actu*, and the generation of any animal from another animal would be mere division. Such a conclusion is erroneous. Therefore semen is not taken from that which is actually perfected, but rather from that which is in potency toward the whole product, fitted to produce an entire body, through the power derived from the soul of the generator. Now, what is potency toward the whole is

what is produced from food before it has been converted into the substance of particularized somatic members, and from such undetermined food semen is produced. Aristotle said [47] animals that have big bodies, which use up more nourishment, have little semen in proportion to the size of their bodies, and generate only few offspring; fat men also have little semen for a like reason.[48]

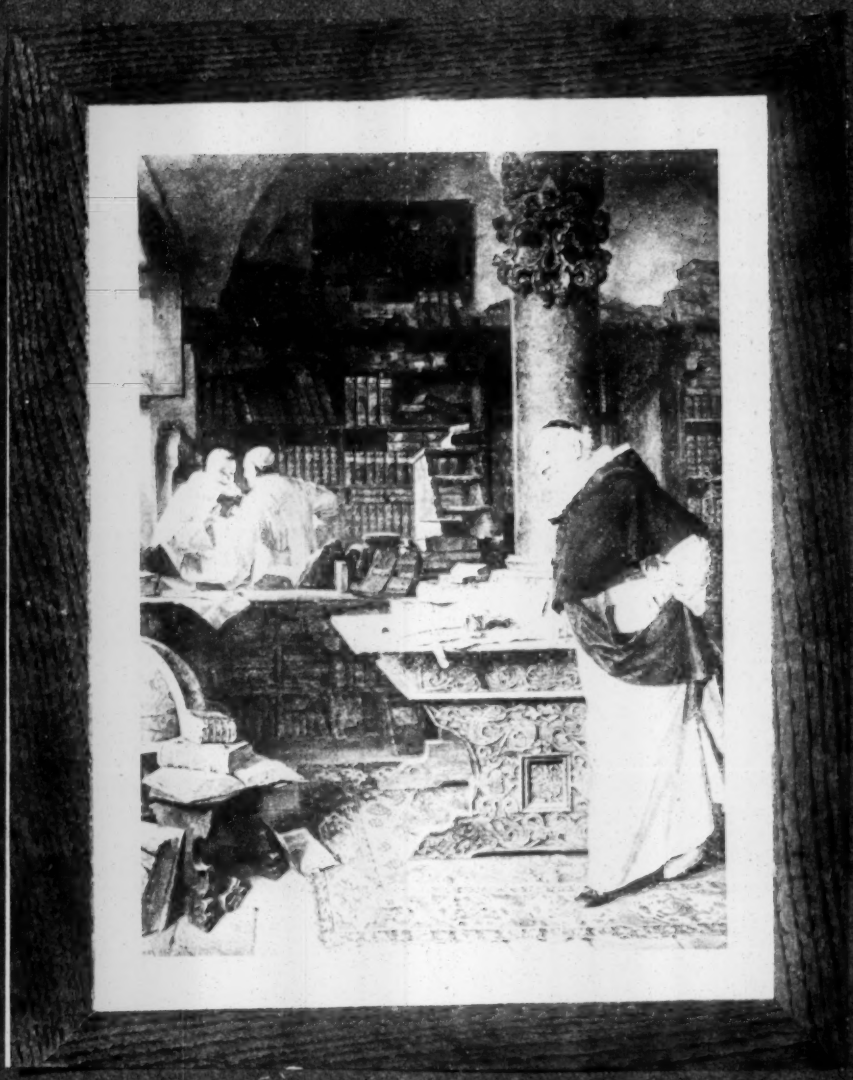
The statements made in this argument have truth and error so confused that it is difficult to show the error, short of an extensive exposition of the growth of an embryo, and such an exposition is one of the most technical and difficult in biology.

There is no evidence whatever to show that food is particularized for particular members of the body. The same bread or meat builds indifferently the various tissues, by providing material for the formation of new cells. We have not the slightest information of the fact that food in one part of the body makes nerve cells, in another bone cells, in another muscle cells, and so on. There is no proof that undetermined or determined food as such causes such differentiation. The vital principle makes the differentiation, but how it does so we do not know.

Semen and blood are flesh *in potentia*, not *actu*, according to St. Thomas. We might say loosely that the nucleus of the single spermatozoon, from which the embryo's flesh starts, is flesh *in potentia*, but blood is a distinct perfected organ of the body, which carries food and oxygen to all tissues. It is not flesh *in potentia*; it is different from flesh, and it never is turned into flesh, whether we take "flesh" to mean muscle, or the body in general.

He tells us that the mother's part in generation is that the active principle in the male semen acts on a certain kind of blood in the woman to produce the embryo, not "sanguis quicumque, sed productus ad quamdam ampliorem digestionem per virtutem generativam matris ut sit materia apta ad conceptum."[49] He knew nothing of the ovum, or the placental nourishment of the foetus.

[47] De Gener. Anim., lib. 1, cap. 18.
[48] Ia, Q. 119, 2, Corp.
[49] IIIa, Q. 31, a. 5, Corp.



Woman, he thinks, is merely a *mas occasionatus*, as Aristotle said; something *deficiens et occasionatum*; the male sex is nobler, more perfect. That persons of the female sex are generated at all is due to some "debilitas virtutis activae, vel propter aliquam materiae indispositionem, vel etiam propter aliquam transmutationem ab extrinseco."[50] One of the external forces that influence the determination of sex toward the feminine side is the south wind: the north wind is likely to determine toward masculinity. He gets this notion of the wind from Aristotle.[51]

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URTICA CLERICALIS.

During the hot days of vacation, when

> Flammiferis tellus radiis exusta dehiscit,
> Candentique globo medius coquit aethera fervor,

the student who is prevented from going abroad for diversion, finds a certain compensation in browsing at leisure among the "Folia" in his own or in some other accessible library. Here Thalia and her graceful sisters disport themselves in view of the solemn theologians on the shelves, under the leadership of Apollo, and amid the music of pastoral reeds and the applause of the genial shepherds. For, although to the "parochial" intellect there is a dryness in the heavily bound leaves of dusty old tomes, the student of morals, such as the priest is by his very vocation, finds in them a something that is both interesting and instructive. To him "the world is a book in folio, printed all with God's great works in letters capital"; and hence the "Amoenitates literariae" of the medieval monks, and the "Curiosa" of the period when printing came to aid the literary instinct to unfold its new flowers, give forth a certain fragrance, as of thyme and lavender, which soothes the spirit and captivates the cultivated sense. This is especially true of the quaint musings left by clerics who took delight in discussing their own and

[50] Ia, Q. 92, 1 ad 1.

[51] De Generat. Anim., lib. iv, cap. 2.

their brethren's foibles, taking as it were stock of their shortcomings, and good-naturedly offering correction or advice.

Such Folia, if they were to be classified under some figurative name, might be said to belong to the genus "urtica", the vulgar "nettle", of which there are known to botanists about thirty varieties. For these products of the old literary byways have something pungent in them which has been styled satire. Those stinging qualities which make one naturally shrink from the touch of the nettle are not without their beneficial effects. He who lays boldly hold of the nettle, from below, will not be hurt. The sting is most painful to him who attempts to assuage it by applying cold water to the sore spot. But, considering the qualities of the nettle, it must not be forgotten that the irritant poison is accompanied by an element that has valuable medicinal properties, such as, for example, the cure of scorbutic diseases. A venerable abbot in an old Trappist monastery on the Rhine once told me that the monks use the nettle with good effect as diet in pulmonary troubles taken from exposure to the cold.

And so it is with satire. It stings; but it also corrects, and often in those cases where the disease is spread throughout the body so as to render it inaccessible to direct diagnosis or remedy. Dryden refers to the benefit of this class of literature:

> Satire has held its place among the rest,
> And is the boldest way, if not the best,
> To tell men of their foibles and their faults,
> To laugh at their vain deeds and vainer thoughts.

Ever since the days of Lucilius the touch of irony has been a favorite form of artistic criticism with the classical writers. The style of the *Saturae Menippeae*, aiming at a combination of the true and the beautiful by making rhythmic diction the vehicle of the divine indignation which reproves vice, was perfected by Horace, Juvenal, and Persius. Fine literary form, whether in prose or verse, of itself served to attract attention, and became the apology for the boldness which held up vice, vanity, and stupidity to public reprobation and ridicule. In this way reforms have been effected which governmental power hindered by force of tradition would have been unable to reach. The false code of honor which sanctions

duelling in Continental Europe, and the extravagances of "Suffragettism" in England, might be more easily exterminated by the romance of a Don Quixote than by serious legislation or coercion. Indeed literary productions like those of Dickens in England, directed against the prison and chancery systems, or of Harriet Beecher Stowe, in America, against slavery, being satirical in the sense that they exaggerated certain public abuses, have done more than statutes toward correcting the evils they attacked, for they aroused public sentiment to recognize and combat the abuses.

Satire must of course keep within the limits of esthetic propriety. There is a species of nettle that is vicious without being medicinal. It is known as the "Devil's Leaf" or "Urtica urentissima". In letters, this kind of nettle is represented by the sarcasm or irony which seeks merely to inject its virus, and which exudes from its vicious nature the bicarbonate of ammonia its system is overcharged with. This sort of acridity has really no place in literature, since the latter is properly an expression of the beautiful and of that order or moderation which is an essential element of all true art.

It is not surprising, in view of the moral force inherent in the right use of satire, that the clergy should be found as authors of a very large part of this class of writing. The attraction of truth, the love of the beautiful which is but another phase of the expression of truth, and the conscious sense of duty which makes the cleric a corrector of morals, public and private, render it easy for him, when wit and humor combine with his power of expression, to yield to the temptation of using satire where the slower process of appeal to the callous or disingenuous fails. We all rather like the unostentatious corrector who points out our faults with a smile that indicates him to be a good friend, though he dislikes the devil in us. The two gentle Georges, Crabbe and Herbert, do not make us in the least angry when they strike our foibles or riddle their clerical brethren. We enjoy the clever sallies of "Father Prout" or the humor of Pastor Healy of Bray, or of Father Philip in *Handy Andy*, or "Daddy Dan" in *My New Curate*. Even when the satire is of the more pungent kind, and aimed at the false religious convictions of others, however much they may be in good faith, as in Marshall's *My*

Clerical Friends or the *Comedy of Convocation*, or in those exquisite little commentaries of the "Prig", we are sure to make allowance for it, for we readily discern the good will and the true aim of the writer.

"Ridendo dicere verum quid vetat?" writes Juvenal, and we enjoy the sport of witty repartee and the handling of sharp actualities, so long as the caution of the Angelical Doctor is observed, "ut non vertatur in dissolutionem".

But I have been led aside from my purpose of calling attention to some of the older satirists among our clerical brethren. One hardly cares to think of Piers Plowman's "Crede" or of his time, or of the often vulgarly sacrilegious outpourings of Rabelais, priest, physician, and tramp; though these too have their place in literature. There is a great fund of material that comes under the category of genial satire as a corrective of religious, civil or political, and social evils, in such volumes as the *Speculum Pastorum*, the *Parochus Jovialis*, and a large number of monastic and clerical "Zeitvertreiber" during the German humanistic period. Many of these are in the form adopted later in French literature by such writers as Bruyère; others are in the guise of sermons, much after the pattern of the great Augustinian preacher, Abraham a Sancta Clara, whom the Emperor Leopold engaged to reform the morals of the Vienna aristocracy, and whose sermons are full of humor, without being undignified in the sense of some modern sensational preaching.

Speaking of satirical preachers I should not omit to mention one of the most remarkable men of Spain, the author of *Fray Gerundio*, Fr. de Isla, who wrote at the time of the suspension of the Jesuits, and who made a record by effectually abolishing certain pulpit abuses in his time and country. His book, almost forgotten now, adopted the style of *Don Quixote* in order to attack the coxcombs among the clerical fraternity. It is a most interesting story; but I cannot go into it here.

One of the more delightful chastisers of irregular public morals is the author of the well-known *De admirabili fallacia et astutia vulpeculae Reinekes*. Its name originally was *Speculum vitae aulicae*, and its publication is credited to Hartmann Schopper (Francoford ad Moenum, 1579). But it must be much older. It is written in Latin verse, such as

was common among the monastic writers. Goethe and others have since the sixteenth century made use of these old treasures among which is "Reineke Fox." There are abundant sources of satiric moralizing in forgotten corners. The *Speculum* strikes occasionally at a remiss and dissolute clergy, but is mostly concerned with the false service and adulation of aulic circles. It suits in a way for all times and countries, since it strikes at the weakness of human nature.

Adhuc in isto saeculo
Qui novit artem Reinekes
In omnibus negotiis
Et rebus est gratissimus.
Quicumque sed fallaciam
Vulpemque perversissimam
Celare nescit pectore
Vocatur niger omnibus
Inutilisque creditur,
Jacetque plenus pulvere
Ubique sordidissimo.

Speaking of "Reineke Fuchs" and its imitators in different languages, I am reminded of a curious volume printed in 1661 at the Jesuit University Press at Prague. It suggests that the stories about Reineke Fox are not unknown in Rabbinical literature; for this Bohemian volume contains the sallies of observant Master Fox in Hebrew, with a Latin translation by a priest named Melchior Hanel. The author is a Jewish Rabbi, Barachia Nokdan. The translated title is "Parabolae Vulpium Rabbi Barachiae Nikdani. Translatae ex Hebraica in Linguam Latinam." The Hebrew text has the vowel-points added to the original unpointed letters, which, as the translator informs us, was done by himself at the instance of the famous scholar and antiquary, Athanasius Kircher, S.J. The latter himself supervised the process of editing the Hebrew text, and in a prefatory "Lectori Benevolo" tells how he got the original from a certain Nicolaus Pereiscius, "immortalis memoriae viri". It is a very wholesome and interesting little volume, written in a reverent spirit, and, if properly revised, as well as vested in modern typography, might aptly serve our students in Hebrew by way of varying the regular class selections from the Masoretic text of the Bible.

But I must stop my rambling in the bibliographical pasturage about me, for the managing editor says: "There is no more room". Some day soon, however, I hope to tell about Father de Isla, whose satire, published under the pseudonym of Don Francis Lobon de Salazar, was praised by Benedict XIV, put on the Index by the Inquisition during the reign of his successor,[1] and again removed from the "Index Librorum Prohibitorum" by the late Pontiff, Leo XIII. But the book was quite a harmless one which effected a great reform among the brethren where it was really needed.

FRA ARMINIO.

GREEK IN SEMINARIES.

> Mais il n'est pas bien nécessaire de savoir le Grec pour être maire d'Arpagon.

AS an historical institution, Christianity employs historical instruments for its proving. With such mission and career and prerogatives as we concede the Christian Church to have, there can be, and is, no indifference toward what history has to say about her. And the most important part of her history is the history of her origin. We must continually appeal to the teachings and practices and institutions of the primitive Church, and to the great teachings of her Founder. This is truest of all for Catholics.

In its relations to us individually Christianity may be a true or a false system, beyond our individual ability to decide. And yet, from the very nature of Christianity, its truth is of supreme importance to every man. As there are various forms of Christianity, then unless these varieties differ but insignificantly, which is not the case, all men should be anxious to know how to recognize the true and original Foundation of Christ. If we are hunting for food, mushrooms are unreliable unless we know the edible variety. In religion supremely more than in gathering mushrooms, the non-specialist is safe only when he confidently accepts the guidance of a knower. There is a demand for knowers in

[1] According to Reusch, *Der Index* (p. 937), this is the only Spanish work, besides a small pamphlet by Joseph de Tobar (*La Invocacion di N. S.*) printed about the same time (1761), that was ever placed on the Index.

every sphere and activity of life, for knowers whom we can and do trust. In religion we may not be every man an authority; but such as are not, must needs accept others' guidance and leadership. The majority of us, in religion as elsewhere, must wander aimlessly if we have no leaders. For such Catholics as have proved their belief for themselves or have accepted it as a fact from others, there is in religion a leadership of inestimable value, an infallible teaching and ministering Church. And after Christians have discovered this Church they need no longer worry, but may simply follow their divinely instituted guide. But before we know the fact of the existence of such leadership and before we know its divine authority, the objective existence of the leadership does not efficiently benefit us. We can not follow it until after we are aware of its being existent for our guidance.

While the vast majority of us can never have any deeper proof of things than the serious statements of others who formulate our belief for us, yet if we simply received and imparted knowledge by reciprocal assurances and asseverations, and none of us proved anything, then all would be chaos. Whatever knowledge is of permanent value must start from some one who knows.

Outside of such of her moral teaching as is provable by science, Christianity has other moral and religious teaching which is not provable by science; and which is true and useful only if Christianity is a true and real institution with divine authority to teach. It is therefore of immeasurable importance for us that there be some men, *anaktes andron,* who know how to test the validity of Christian authority.

Here I am simply making a plea for the necessity of Greek studies. So, after saying what all admit, that for a personal inquiry into the origins of Christianity many means and aids are required, I may add that amongst these means is Greek, and that without Greek all the other aids may possibly be of no complete avail. Greek is necessary, if even not enough. Whoever is anxious to prove the eminent claims of Christianity, must employ Greek.

Without Christ, Christianity has no authority. And our knowledge of Christ depends primarily on such assistance as Greek gives us. What modicum of unhellenic testimony re-

mains to us through Hebrew and Latin and the other older mediums is inadequate. Without the New Testament and the other Christian writings of the first three centuries, could we yet prove Christ and Christianity? And it is superfluous to state that the originals of nearly all this primitive Christian literature are in Greek. Without Greek and what it reveals to us regarding the first three Christian centuries, we still have the glory of the actual existence of Christianity to-day. But its actual existence does not prove its divine origin and authority.

Since most of the testimony of the primitive Church is transmitted to us through the Greek language, if we can not understand Greek we can not personally hear and appreciate that testimony. When the first Christian scholars brought their religion into the speculative fields of thought and began to formulate and teach it scientifically, they retained the philosophical terminology and methods and expressions of the old Greek masters. They could not be hostile to what seemed true in the ancient systems of philosophy. They accepted much of Platonism, and of Aristotle's teachings.

St. Augustine was a Platonist. And he like other Christian Platonists held in great esteem the teachings of the ancient Academy.[1] Hellenistic Greek is therefore not enough for research in primitive Christianity. Classical Greek is also required. The early Christian scholars had learned in school and through scholarly environment the philosophical and theological language of the Greeks. This they adapted and used in their own writings. Nothing therefore moulded the scientific expression of Christian truths so much as did Hellenism. Pure and unhellenized Latin thought and expression had very little to do in creating the forms into which Christian doctrine was crystallized. A deep knowledge of all contemporary Romanism, including of course Latinism, is necessary for a resultful study of the origins of Christianity. The Roman world which surrounded nascent Christianity was thoroughly filled with Greek; and in culture, religion, and philosophy, was much more Greek than it was Latin.

For the first two Christian centuries, Greek was the literary medium through which the Church spoke in teaching and

[1] Cf. e. g. *De Civitate Dei*, viii, 5.

defending and developing her doctrine. From the third century, however, in the western portions of the Roman world, there were Christian scholars whose writings were published in Latin. Tertullian and St. Cyprian and Lactantius and other such eminent writers started Christianity on its glorious Latin career. But even in the third century the Christian writers who employed Latin were very few. Most of these early Latin Christians lived not in Rome nor even in Italy but in Africa where amongst the colonists Latin was more of a vernacular than amongst the cosmopolitan Christians of Rome. In the West, down to the fifth century, Greek theology and Greek scholars wielded a universally accepted influence. In the East the Greek spirit as well as the Greek tongue always continued to be supreme. In the West, when Greek ceased to lead, Christianity had been already carefully formulated as a philosophy as well as a religion. And the process of formulating its dogmas in precise terms continued for the West as for the East not so much in the lately introduced Latin as in the yet quite universal Greek, the original language of the Church. The change from Greek to Latin in the West was not for theological but for practical reasons. Latin became the Church language of the West simply because the Western Christians began to forget Greek as a vernacular tongue. Latin had not become more ecclesiastical or more theological than Greek; but it had become more prevalent as a spoken language amongst those who belonged to the Church in the West. It was merely a question of transferring the dogmas and liturgy of Christianity into a language intelligible to the people, after Greek had become obsolete. But for the scholar the fact still remains, that the Christian religion was disseminated and formulated in Greek.

One of the oldest arrangements of Christian belief into a systematic and scholarly treatise was in Greek. It was the Epitome of Divine Dogmas by Theodoret.[2] Theodoret's Epitome served as a basis for the Greek text-book on Orthodox Belief by John of Damaskos. This treatise on Orthodox Belief was not without influence in the West. Peter Lombard's *Sententiae* are not entirely independent of it. For a thousand years it has not ceased to be a model text-book in

[2] Bardenhewer-Shahan, *Patrology*, 237.

the East and is admired as an accurate and orthodox summary of Christian belief by Catholics of the West. John of Damaskos summarized and arranged and codified the work of his Hellenic predecessors of more than six hundred years.

Indeed all Catholic theology of to-day goes back to Greek sources. The New Testament, the great bulk of early writings on Christian belief and history, the first books of piety and of pious reading and of popular religious instruction, the first apologetic treatises which defended the new religion against the attacks of Jew and Pagan, the first catechetical literature, the beginnings of canon law, the first enactments of the Church in ecumenical councils, the first text-books of Christian dogma, the first Creed,—all these were in Greek. Now, tell me, Christian scholar, can you personally prove much about Christianity if you are not a thorough Hellenist?

The notable Christian libraries were of course made up mostly of Greek books. Such was the theological library founded in Jerusalem by Alexander, the bishop of that city. Such was the magnificent collection of books at Cæsareia, which Evsebios and Jerome made use of. Most of the apocryphal literature too was written in Greek, which, unhistorical and fantastical as it is, yet gives us an insight into primitive Christianity and primitive Christians. The early Christian literature which is being restored to us through research in Egypt and the East is mostly in Greek.

Greek were the first great schools where Christian teachers taught the new religion to Christian students. Greek were the neo-Alexandreian scholars, whence came Athanasios and Basil and the two Gregories. The catechetical school of Alexandreia was Greek. Greek was the school of Antioch with its special devotion to the study of the Scriptures and its predilection for the literal interpretation; the school which produced St. John Chrysostom.

Sabinos of Herakleia wrote in Greek the first known history of the councils. Church history begins with Evsebios, who wrote in Greek. The liturgy of the Roman world was in Greek. The language of the Christians in the capital of the empire was Greek. The epitaphs in the Catacombs where the Christians buried their dead, were in Greek mostly, down to the middle of the third century. The epitaphs of the

Popes were inscribed on their tombs in Greek during the first two hundred years. These Popes were of Greek tongue and Greek education. Greek intellect guided theology and religious practice throughout most of the Roman world.

Not before Ambrose and Augustine and Leo the Great do we find in the West orthodox religious teaching masterfully presented, if not mostly through the Greek language. And even these Latinists were far from being un-Greek. Even such peculiarly Western writers as Hilary and Jerome and Rufinus and Cassian have been called "Graecizing Westerns,"[3] for their way of transferring Greek theology into Latin terms. Greek neo-Platonism through St. Augustine, and the Greek writings which were thought to have been the work of Dionysios the Areopagite, had very much influence on the Latin theologians of the Middle Ages and on subsequent theology.

Study primitive Christianity with no respect and sympathy for the wonderful medium of Greek in which it was first cherished, and you will totally misunderstand primitive Christianity.

On account of the relations between classical studies and the original proofs of Christianity, the Church will always be the patron of philological and historical studies. Only the Hellenist can understand the true bearing of many of the objections to Christianity; and only he can see what solution there is to offer through history and philology to these difficulties.

When the Catholic Church had reached the Latin stage of her existence, she was already an adult institution whose characteristics were fixed for all time and were then as recognizable as they are to-day. The crucial period for the investigator is therefore the Greek period, the formative age. Generally throughout the Church, Greek influence and learning were preëminent down into the fifth century. In Rome, however, Greek supremacy was already waning in the first half of the third century. At that time St. Hippolytos still wrote in Greek, and Greek was still the theological language of Rome. But "in the next generation the Roman clergy

[3] Bardenhewer-Shahan.

spoke and wrote in Latin."[4] The Latinization of the Catholic Church was thoroughly and irrepressibly on its way. Latin is an adequate medium to reach the glorious history and life and teachings of the medieval Western Church. But the ancient religion must remain a misapprehended institution to him who can not or will not view it through hellenized eyes.

Greek is therefore a necessary study for a few of the leaders amongst Christian scholars. But what kind and grade of Greek studies are required for one who would search into the origins and essence of historical Christianity?

It is exceedingly doubtful whether a few years of Greek as it is ordinarily taught and studied, are of even the most insignificant advantage to one who would learn the intimate nature of early Christianity. It is equally doubtful whether there is any educational value at all in such a meagre quantity and quality of Hellenic knowledge. But no one can dispute the immorality of compelling or even permitting young men to sit in stupid listlessness while some incompetent master obfuscates them with lessons which they intend and always have intended never to learn. It is irrational to defend the promiscuous teaching of Greek or to advocate it as an obligatory study in college courses. Not even all who desire to study it may profitably be allowed to have their whim indulged in. Greek should in college courses be optional only to such students as will profit by it. In seminaries likewise Greek should be free to those who probably will be able to make use of their Hellenic knowledge. A shoddy acquaintance with Greek is of no use to a priest. It will not lead him to any truth, and may mislead him.

Almost limitless preliminary knowledge is requisite as a preparation before a scholar can presume to resultfully study the Greek sources of the rise and development of primitive Christianity. It is simply a matter of laughter for any ordinary seminarist to imagine that he could in a decisive way translate into English, with use of lexicon and grammar, any disputed or unclear passage of the Greek New Testament. The preliminary requirements are so vast that no scholar can

[4] Duchesne, *The Early History of the Christian Church*. Eng. trans. P. 233.

include in his inquiry into these sources the entirety of the matter. He studies a part, and perhaps succeeds in making a small contribution to the sum of scientifically proven facts regarding Christianity. He does what other investigators do in other sciences. In no science does any one investigator prove for himself and others much of the matter that is provable in his science. Most of the facts of his science he accepts on others' word. A few facts he may prove for himself.

It should now be admitted that for many an ecclesiastical student Greek is useless if not also harmful. Yet Greek is necessary for those who would search for a scientific knowledge and demonstration of Christianity. The conclusion is that not all seminarists but yet some chosen few should study Greek. For these few it should be a thorough study. All priests ought to be men of culture; but it would be absurd to insist that all ought to be scholars of note. And since high learning is so multitudinous, it would be still more absurd to expect all learned priests to select Greek as their specialty. If one priest in a hundred be a deep scholar, the proportion might be abundantly satisfactory. And if one in five hundred be a Hellenist, his frequency might suffice. Shortly after my ordination, while I yet thought that, like every other priest, I was quite a competent scholar, one day when in the Kapnikarea church of Athens, I heard a Greek ephemerios say that he was no theologian. I thought his avowal both shameless and disgraceful. In those innocent days I believed that every Western priest was a theologian. As for the laity, we can never hope that any great number of them could ever prove the truth of their religion. Yet every man professes to be a critic in the field of religion. But it is an unutterable degradation of the Christian religion to believe that of all sciences it is the one which the simpleton can criticize as placidly and assuredly as can the specialist. The trustful layman will rely on you and me, and believe that you and I have sufficient knowledge to know what is true, and sufficient honesty not to deceive him. But, further, of you and me not both of us but only you or I at best will be able to prove our religion. Most of us will have to trust to the reliability of the fewer others, when they point out to us the true religion and the true Church. But so is it in all

fields of knowledge. The physician has proved for himself scarcely any of the medicines which he administers. He accepts the statements of other researchers. Both he and the patient depend on a third man's assertion regarding the efficacy of the drug; and probably the third man relies on some one else.

Not all parochial priests take kindly to a scholar in their midst. Universal and popularized education has made all of us somewhat depreciative of the highest culture, and at times ready to despise it. Amongst us priests the fact that we are all educated quite genteelly, makes us dislike to have as confrères individuals who would seem to be on a different plane of intelligence and knowledge. It is sometimes roundly asserted that such scholars are positively injurious as tending to disturb the equilibrium of knowledge. But despite all this, the profoundest scholar should feel best at home in the priesthood. It would continue to bring into the priesthood high types of men who otherwise would have to seek a vocation elsewhere.

Not long ago, a professor in a seminary, teaching Greek there, requested me to guide him in the purchase of a few elementary books, from which he might learn the rudiments of the Greek of the New Testament. My reply was that I thought him to be in an immoral position, being to men so important as priest-students the quasi-teacher of a study which he did not know.

Greek, like many another important study, is not to be taught in every seminary; for not all priests need it or could use it or could learn it. The smaller seminaries could not possibly supply professors and libraries and apparatus for a useful study of Greek. After all, the smaller seminary is to produce the curé, not the theologian. The result might be bad if such were not the case. It may be that only in the most generously equipped seminaries and in the universities could such studies as Greek be feasible, necessary though they be.

DANIEL QUINN.

Yellow Springs, Ohio.

Analecta.

ACTA PII PP. X.

CONSTITUTIO APOSTOLICA DE NOVO AD LATERANUM SEMINARIO DEQUE ALIIS INSTITUTIS IN URBE PRO ROMANO ITALOQUE CLERO.

Pius Episcopus Servus Servorum Dei

Ad perpetuam rei memoriam.

In praecipuis et maximis apostolici officii muneribus hoc Nos iam inde ab initio Pontificatus habuimus, studiose diligenterque curare, ut qui in sortem Domini vocati essent, ad tantum ministerium et virtutis et doctrinae ornatu quam plenissime instruerentur. Cuius quidem Nostrae curae illa sunt argumento: sacrae seminariorum visitationes decretae et pluribus iam locis peractae; novae, praesertim Italiae seminariis, leges datae de disciplina ac pietate refovenda deque studiis ad tempora accommodandis; aedes, item per Italiam maxime, adiuvantibus locorum Ordinariis, ab inchoato extructae, ubi segregati a natu minoribus maiores clerici plurium dioecesium, qui proximi sint sacerdotio, communiter sub delectis moderatoribus et magistris exquisitiori quadam magisque sacro or-

dini congruenti ratione conformentur; ad haec sacro Consilio Consistoriali, cui Pontifex ipse maximus praeest, peculiaris seminariorum demandata curatio, aliaque in hoc genere opportune constituta.

Consentaneum enimvero erat, ut huius diligentiae studiique partem non postremam alma haec Urbs Nostra sibi vindicaret, ubi inter plura omnium fere nationum ephebea, sacrae iuventuti instituendae providentissime condita, floret quoque a tempore SS. Concilio Tridentino proximo seminarium Nostrum Romanum; et cum eo aliis temporibus erecta seminaria Vaticanum, Pium, SS. Ambrosii, et Caroli, nec non collegia Capranicense, Leonianum, et in Romano seminario Cerasolium; ad quae non modo ex Urbe sed ex tota ferme Italia alumni confluunt, rite, inspectante Sede Apostolica, ad sacra instituendi.

Ac primum omnium, quum ex relationibus Nobis factis et ex peritorum consultatione cognovimus aedes quas seminarium Romanum una cum Pio ad Sancti Apollinaris inhabitat necessitatibus pares non esse, eisque carere commoditatibus rerum, quae ad tuendam adolescentium valetudinem requiruntur, de nova sede comparanda res esse videbatur. Ergo cum cogitaremus de idoneo ad aedificandum loco, menti Nobis occurrit antiquissima illa ac omnium celeberrima schola quae in Patriarchio Lateranensi primitus instituta et dein aucta firmiusque constabilita, sanctorum ferme seminarium fuit ac tot tantosque Dei sacerdotes per saecula Ecclesiae donavit: quam ob rem in solo privato Sedis Apostolicae ad Archibasilicam Lateranensem ampliorem commodioremque domum seminario Nostro a fundamentis excitari iussimus, non sine spe vetustas Cleri Romani glorias, Deo favente, revocandi.

Hisce autem aedibus ingenti molitione exstructis, opus esse videbatur efficere, ut ipsum seminarium Romanum et alia, quae diximus, pro Italis clericis urbana seminaria et collegia mutatis temporum conditionibus iam aptius congruerent.

Quare nonnullos S. R. E. Cardinales in consilium adhibuimus, qui omnia diligenter considerarent, ac Nobis quae sibi visa essent opportuniora proponerent. Itaque ipsorum Nos consulto atque ex matura deliberatione Nostra haec statuimus et iubemus:

I. Seminarium Romanum duplex esto, minus et maius.

II. Seminarium minus eos habeat alumnos, qui studiis litterarum in *gymnasio* dent operam; idem locum sedemque seminarii Vaticani occupet.—Ita seminarium a clarae memoriae Pontifice maximo Urbano VIII in cultum venerandae S. Petri Basilicae erectum atque a baliis decessoribus Nostris munifico amplificatum, nunc, salvo eius fine naturaque incolumi, seminarii Romani honorem nanciscitur.

III. Seminarium maius alumnos philosophiae ac theologiae studiis deditos complectatur; sedem vero in novis apud Archibasilicam Lateranensem aedibus habeat.

IV. In aedes easdem seminarium Pium, a decessore Nostro sanctae memoriae Pio IX conditum, transferimus, salvis pariter, quod ad finem eius naturamque pertinet, legibus conditoris.

V. Ibidem sit SS. Ambrosii et Caroli collegium, quod seminario Romano adiungimus.

VI. In collegium Leonianum posthac ne recipiantur nisi sacerdotio iam initiati, qui, studiorum et amplioris eruditionis causa, sui quisque Episcopi permissu, Romam se contulerint.

VII. Facultates philosophiae ac theologiae, ut in seminario Romano sunt a Pontificibus maximis constitutae, ita in seminario maiori ad Lateranum perseverent.

VIII. Facultas vero disciplinae iuris, quae item in seminario Romano usque adhuc fuit, iam nunc cum suis alumnis apud collegium Leonianum sit: ea tamen a seminario Romano avulsa ne habeatur, sed semper in ipsius seminarii scholis numeretur.

IX. Academia theologica, olim in magno lyceo *Sapientiae* instituta, in aedibus ad S. Apollinaris, quas Consistoriali decreto diei XXV Ianuarii 1911 pio operi cessimus pridem erecto in religiosa domo a SSma Trinitate penes Curiam Innocentianam, perpetuo maneat.

X. Legitimo studiorum curriculo in Urbe ad sacerdotium tendere, iam nemini ex Italia liceat, nisi vel in Lateranensi vel in Vaticano seminario commoretur. Hac tamen lege ne ii teneantur, qui ad Evangelium infidelibus praedicandum sese in propriis Urbis collegiis parare velint; neu quibus in collegio Capranicensi, ex primigenio eius instituto, locus pateat.

Quod reliquum est, de hac exsequenda Constitutione Nostra peculiares praescriptiones mox edituri sumus; quas quidem sancte inviolateque, ut ea quae his litteris constituimus, ab omnibus servari volumus.

Iam vero divitem in misericordia Deum imploramus, ut super hanc domum, quam quasi alterum Patriarchium magnis impendiis excitavimus, oculi Eius aperti sint die ac nocte; opus a Nobis singulari studio ad Eius gloriam pro animarum salute susceptum, perficiat Ipse et confirmet; alumnisque sacri ordinis, Apostolorum principum et utriusque Ioannis patrocinio commendatis, benignus adsit, ut sacerdotes evadant integrae fidei, actuosae caritatis, probe doctrinis exculti, solide humilitate constituti, quales Ecclesia sancta omnibus sibi precibus et votis exposcit.

Haec autem statuimus et sancimus, decernentes has Nostras litteras firmas et efficaces esse ac fore, contrariis quibusvis, etiam peculiari mentione dignis, non obstantibus.

Datum Romae apud S. Petrum die XXIX Iunii, natali SS Apostolorum Petri et Pauli, anno Incarnationis Dominicae MCMXIII, Pontificatus Nostri decimo.

A. CARD. AGLIARDI, *S. R. E. Cancellarius.*

C. CARD. DE LAI, *Secretarius S. C. Consistorialis.*

VISA.

Loco ✠ Plumbi.

M. RIGGI C. A., *Not.*

SUPREMA S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis.)

DECRETUM: S. VINCENTII FERRERI PRECES AD SANCTUM VITAE MORTALIS EXITUM A DEO IMPLORANDUM INDULGENTIA CCC DIERUM DITANTUR.

Die 5 iunii 1913.

Ssmus D. N. D. Pius div. prov. Pp. X, in audientia R. P. D. Adsessori S. Officii impertita, benigne concedere dignatus est, ut christifideles, infra relatas preces, a S. Vincentio Ferreri compositas ad sanctum vitae mortalis exitum a Deo imploran-

dum, corde saltem contrito, recitantes, Indulgentiam trecentorum dierum semel in die lucrari valeant, quam, si malint, animabus etiam in Purgatorio degentibus applicare queant. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

M. CARD. RAMPOLLA.

L. * S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

PRECES.

Miserere mei, Deus; et exaudi orationem meam (*Ps. IV*, v. 1).

Miserere mei, Domine, quoniam infirmus sum: sana me, Domine, quoniam conturbata sunt ossa mea (*Ps. VI*, v. 2).

Miserere mei, Domine: vide humilitatem meam de inimicis meis (*Ps. IX*, v. 13).

Miserere mei, Deus, quoniam tribulor: conturbatus est in ira oculus meus et venter meus (*Ps. XXX*, v. 9).

Miserere mei, Deus: secundum magnam misericordiam tuam (*Ps. L*, v. 1).

Miserere mei, Deus: quoniam conculcavit me homo: tota die impugnans tribulavit me (*Ps. LV*, v. 1).

Miserere mei, Deus, miserere mei: quoniam in te confidit anima mea (*Ps. LVI*, v. 1).

Miserere mei, Domine, quoniam ad te clamavi tota die: laetifica animam servi tui, quoniam ad te, Domine, animam meam levavi (*Ps. LXXXV*, v. 3).

Miserere nostri, Domine, miserere nostri: quia multum repleti sumus despectione (*Ps. CXXII*, v. 4).

Gloria Patri, et Filio, et Spiritui Sancto: Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

OREMUS.

Domine Iesu Christe, qui neminem vis perire, et cui numquam sine spe misericordiae supplicatur, nam tu dixisti ore sancto tuo et benedicto, *omnia quaecumque petieritis in nomine meo, fient vobis;* peto a te, Domine, propter nomen sanctum tuum, ut in articulo mortis meae des mihi integritatem sensus cum loquela, vehementem contritionem de peccatis meis, veram fidem, spem ordinatam, caritatem perfectam, ut tibi puro corde dicere valeam: In manus tuas, Domine, commendo spiritum meum; redemisti me, Deus veritatis, qui es benedictus in saecula saeculorum. Amen.

SACRA CONGREGATIO CONSISTORIALIS.

DUBIA CIRCA IURAMENTUM ANTIMODERNISTICUM.

Ordinarius Verapolitanus ad oras Malabaricas in Asia ultimis temporibus ad hanc sacram Congregationem Consistorialem sequentia dubia circa iuramentum antimodernisticum proposuit, nempe:

I. An Ordinarius in casu concedere possit sacerdotibus extradioecesanis latini ritus, a suis Ordinariis pro sua respectiva dioecesi iam adprobatis, facultatem audiendi confessiones sive pro una alterave vice sive ad aliquod plus minusve longum temporis spatium, quin cogatur ab eis denuo excipere iusiurandum praescriptum in Motu Proprio *Sacrorum Antistitum* contra modernistarum errores;

II. An idem possit Ordinarius, si agatur de sacerdotibus ritus syromalabarici, qui, etiamsi in suo ritu adprobati fuerint ad confessiones, numquam tamen dictum iusiurandum praestiterunt.

Porro re mature considerata, Emi huius sacrae Congregationis Patres in plenario conventu diei 10 aprilis 1913 ad proposita dubia responderunt: Ad I *affirmative;* ad II, *si agatur de facultate concedenda per modum actus transeuntis, affirmative; aliter, negative.*

Ssmus autem D. N .Papa in audientia diei 2 maii 1913 resolutionem Emorum Patrum ratam habere et confirmare dignatus est publicique iuris fieri iussit.

Romae, ex aedibus sacrae Congregationis Consistorialis, die 20 iunii 1913.

C. CARD. DE LAI, *Secretarius.*

L. * S.

IOANNES BAPTISTA ROSA, *Substitutus.*

S. CONGREGATIO INDICIS.

I.

DECRETUM.

Feria II, die 16 iunii 1913.

Sacra Congregatio eminentissimorum ac reverendissimorum sanctae Romanae Ecclesiae Cardinalium a sanctissimo

Domino nostro Pio Pp. X sanctaque Sede apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in palatio apostolico Vaticano die 16 iunii 1913, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

LUIGI RENZETTI, *Lotte umane; romanzo di vita russa.* Roma, 1911.

SEBASTIAN MERKLE, *Vergangenheit und Gegenwart der katholisch-theologischen Fakultäten* (*"Akademische Rundschau"*, Leipzig, oct. et nov. 1912).

L. LABERTHONNIÈRE, *Sur le chemin du catholicisme.* Paris, 1913.

— *Le témoignage des martyrs.* Ibid., 1912.

STÉPHEN COUBÉ, *Ames juives.* Paris, s. a.

M. D. PETRE, *Autobiography and Life of George Tyrrell.* London, 1912.

H. A. VAN DALSUM, *Er is geene tegenstelling tuschen de beginselen van de fransche Revolutie en die van het Evangelie.* 'S-Gravenhage, 1912.

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Quibus sanctissimo Domino nostro Pio Pp. X per me infrascriptum Secretarium relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 17 iunii 1913.

FR. CARD. DELLA VOLPE, *Praefectus.*

L. * S.

THOMAS ESSER, O. P., *Secretarius.*

II.

Henricus Brémond Decreto huius S. Congregationis, quo liber ab eo conscriptus notatus et in Indicem librorum prohibitorum insertus est, laudabiliter se subiecit.

In quorum fidem, etc.

THOMAS ESSER, O. P., *Secretarius.*

S. CONGREGATIO RITUUM.

I.

DECRETUM ADPROBATIONIS NOVAE EDITIONIS MARTYROLOGII ROMANI.

Praesentem Martyrologii Romani editionem Vaticanam, a sacra Rituum Congregatione revisam et recognitam, sanctissimus Dominus noster Pius Papa X suprema auctoritate Sua adprobavit atque typicam declaravit; statuitque, ut novae eiusdem Martyrologii editiones huic in omnibus sint conformes. Contrariis non obstantibus quibuscumque.

Die 23 aprilis 1913.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Episc. Charystien, *Secretarius.*

II.

DECRETUM DE MUTATIONIBUS IN BREVIARIO ROMANO FACIENDIS AD NORMAM CONSTITUTIONIS APOSTOLICAE "DIVINO AFFLATU".

Per Decretum S. R. C. *Urbis et Orbis* die 23 ianuarii 1912 iniunctum fuit, ut Breviariis et Missalibus Romanis iam editis et apud typographos adhuc exsistentibus adiiceretur fasciculus, iuxta prototypum vaticanum adprobatus, cui titulus "Mutationes in Breviario et Missali Romano faciendae, etc.", ne utriusque textus liturgici exemplaria iam impressa inutilia evaderent. Quum vero sacra eadem Congregatio ceteras omnes mutationes, ad normam Constitutionis Apostolicae *Divino afflatu* et Decretorum, tum Breviarium tum Missale Romanum concernentes una cum praedictis iam evulgatis, non solum ad modum appendicis, sed suis locis respective adiungendas et inserendas censuerit; interim, praehabito specialis Commissionis liturgicae suffragio, has mutationes, Breviarium tantum respicientes, distincte et ordinate dispositas atque collectas, sanctissimi Domini nostri Pii Papae X supremae sanctioni demisse subiecit. Sanctitas porro Sua, referente infrascripto Cardinali sacrae Rituum Congregationi Praefecto, easdem mutationes, prouti in novo exstant prototypo, ratas habere et adprobare dignata est, simulque mandavit, ut ipsae,

in futuris Breviarii Romani editionibus suis respectivis locis aptatae, rite inserantur. Attamen eadem Sanctitas Sua benigne indulsit, ut Breviarii Romani editiones hucusque impressae adhuc acquiri et adhiberi licite valeant; dummodo utentes observent normas pro Horis canonicis persolvendis in Constitutione *Divino afflatu* aliisque Apostolicae Sedis dispositionibus praescriptas. Contrariis non obstantibus quibuscunque.

Die 11 iunii 1913.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Episc. Charystien., *Secretarius.*

III.

DECRETUM DE PRECIBUS IN FINE MISSAE RECITANDIS.

A nonnullis locorum Emis Ordinariis, sacrorum Rituum Congregationi sequens quaestio, pro opportuna solutione, proposita fuit; nimirum:

An, attentis S. R. C. Decretis n. 3697, Ordinis *Min. Capuccinorum*, 7 decembris 1888 ad III, de Missa Conventuali sine cantu, et n. 4271 *Baionen.*, 8 iunii 1911 ad II, de Missa votiva lecta S. Cordis Iesu, prima feria VI cuiusvis mensis, etiam aliqua similis Missa lecta, ex. gr. occasione primae communionis, aut communionis generalis, sacrae confirmationis vel ordinationis aut pro sponsis, haberi possit uti solemnis; eique applicari valeant praefata decreta quoad Preces in fine Missae, a Summo Pontifice praescriptas, omittendas?

Et sacra Rituum Congregatio, audito Commissionis liturgicae suffragio, omnibus accurate perpensis ita rescribendum censuit: "*Affirmative*, si Missa cum aliqua solemnitate celebretur, vel Missam, quin celebrans ab altari recedat, immediate ac rite subsequatur aliqua sacra functio seu pium exercitium."

Atque ita rescripsit ac declaravit. Die 20 iunii 1913.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charyst., *Secretarius.*

SACRA POENITENTIARIA APOSTOLICA.

DECLARATIO CIRCA IUBILAEUM.

Proposita nuper est huic sacrae Poenitentiariae quaestio: "An Iubilaeum indictum litteris apostolicis *Magni faustique eventus*, datis die 8 martii huius anni, pluries acquiri possit, si iniuncta opera repetantur".

Re mature perpensa, eadem sacra Poenitentiaria, de mandato Ssmi D. N. Pii Papae X, ad quaesitum propositum respondendum esse decrevit, prout alias, occasione praecedentium iubilaeorum, declaratum est, nempe:

Praedictum Iubilaeum, quoad plenariam indulgentiam, bis aut pluries acquiri posse, iniuncta opera bis aut pluries iterando; semel vero, idest prima tantum vice, quoad ceteros favores, nempe absolutiones a censuris et a casibus reservatis, commutationes aut dispensationes.

Datum Romae in Sacra Poenitentiaria, die 6 iunii 1913.

S. CARD. VANNUTELLI, *Maior Poenitentiarius.*

I. PALICA, *S. P. Secretarius.*

COMMISSIO PONTIFICIA DE RE BIBLICA.

I.

DE AUCTORE, DE TEMPORE COMPOSITIONIS ET DE HISTORICA VERITATE LIBRI ACTUUM APOSTOLORUM.

Propositis sequentibus dubiis Pontificia Commissio de Re Biblica ita respondendum decrevit:

I. Utrum perspecta potissimum Ecclesiae universae traditione usque ad primaevos ecclesiasticos scriptores assurgente, attentisque internis rationibus libri Actuum sive in se sive in sua ad tertium Evangelium relatione considerati et praesertim mutua utriusque prologi affinitate et connexione (*Luc.*, 1, 1-4; *Act.*, i, 1-2), uti certum tenendum sit volumen, quod titulo Actus Apostolorum, seu Πράξεις Ἀποστόλων praenotatur, Lucam evangelistam habere auctorem?

R. Affirmative.

II. Utrum criticis rationibus, desumptis tum ex lingua et stylo, tum ex enarrandi modo, tum ex unitate scopi et doctrinae, demonstrari possit librum Actuum Apostolorum uni

dumtaxat auctori tribui debere; ac proinde eam recentiorum scriptorum sententiam, quae tenet Lucam non esse libri auctorem unicum, sed diversos esse agnoscendos eiusdem libri auctores, quovis fundamento esse destitutam?

R. Affirmative ad utramque partem.

III. Utrum, in specie, pericopae in Actis conspicuae, in quibus, abrupto usu tertiae personae, inducitur prima pluralis (*Wirstücke*), unitatem compositionis et authenticitatem infirment; vel potius historice et philologice consideratae eam confirmare dicendae sint?

R. Negative ad primam partem, affirmative ad secundam.

IV. Utrum, ex eo quod liber ipse, vix mentione facta biennii primae romanae Pauli captivitatis, abrupte clauditur, inferri liceat auctorem volumen alterum deperditum conscripsisse, aut conscribere intendisse, ac proinde tempus compositionis libri Actuum longe possit post eamdem captivitatem differri; vel potius iure et merito retinendum sit Lucam sub finem primae captivitatis romanae apostoli Pauli librum absolvisse?

R. Negative ad primam partem, affirmative ad secundam.

V. Utrum, si simul considerentur tum frequens ac facile commercium quod procul dubio habuit Lucas cum primis et praecipuis ecclesiae Palaestiniensis fundatoribus nec non cum Paulo gentium Apostolo, cuius et in evangelica praedicatione adiutor et in itineribus comes fuit; tum solita eius industria et diligentia in exquirendis testibus rebusque suis oculis observandis; tum denique plerumque evidens et mirabilis consensus libri Actuum cum ipsis Pauli epistolis et cum sincerioribus historiae monumentis; certo teneri debeat Lucam fontes omni fide dignos prae manibus habuisse eosque accurate, probe et fideliter adhibuisse: adeo ut plenam auctoritatem historicam sibi iure vindicet?

R. Affirmative.

VI. Utrum difficultates quae passim obiici solent tum ex factis supernaturalibus a Luca narratis; tum ex relatione quorumdam sermonum, qui, cum sint compendiose traditi, censentur conficti et circumstantiis adaptati; tum ex nonnullis locis ab historia sive profana sive biblica apparenter saltem dissentientibus; tum demum ex narrationibus quibusdam, quae sive cum ipso Actuum auctore sive cum aliis auctoribus sacris pugnare videntur; tales sint ut auctoritatem Actuum histori-

cam in dubium revocare vel saltem aliquomodo minuere possint?

R. Negative.

II.

DE AUCTORE, DE INTEGRITATE ET DE COMPOSITIONIS TEMPORE EPISTOLARUM PASTORALIUM PAULI APOSTOLI.

Propositis pariter sequentibus dubiis Pontificia Commissio de Re Biblica ita respondendum decrevit:

I. Utrum prae oculis habita Ecclesiae traditione inde a primordiis universaliter firmiterque perseverante, prout multimodis ecclesiastica monumenta vetusta testantur, teneri certo debeat epistolas quae pastorales dicuntur, nempe ad Timotheum utramque et aliam ad Titum, non obstante quorumdam haereticorum ausu, qui eas, utpote suo dogmati contrarias, de numero paulinarum epistolarum, nulla reddita causa, eraserunt, ab ipso apostolo Paulo fuisse conscriptas et inter genuinas et canonicas perpetuo recensitas?

R. Affirmative.

II. Utrum hypothesis sic dicta fragmentaria, a quibusdam recentioribus criticis invecta et varie proposita, qui, nulla ceteroquin probabili ratione, immo inter se pugnantes, contendunt epistolas pastorales posteriori tempore ex fragmentis epistolarum sive ex epistolis paulinis deperditis ab ignotis auctoribus fuisse contextas et notabiliter auctas, perspicuo et firmissimo traditionis testimonio aliquod vel leve praeiudicium inferre possit?

R. Negative.

III. Utrum difficultates quae multifariam obiici solent sive ex stylo et lingua auctoris, sive ex erroribus praesertim Gnosticorum, qui uti iam tunc serpentes describuntur, sive ex statu ecclesiasticae hierarchiae, quae iam evoluta supponitur, aliaeque huiuscemodi in contrarium rationes, sententiam quae genuinitatem epistolarum pastoralium ratam certamque habet, quomodolibet infirment?

R. Negative.

IV. Utrum, cum non minus ex historicis rationibus quam ex ecclesiastica traditione, Ss. Patrum orientalium et occidentalium testimoniis consona, necnon ex indiciis ipsis quae tum ex abrupta conclusione libri Actuum tum ex paulinis

epistolis Romae conscriptis et praesertim ex secunda ad Timotheum facile eruuntur, uti certa haberi debeat sententia de duplici romana captivitate apostoli Pauli; tuto affirmari possit epistolas pastorales conscriptas esse in illo temporis spatio quod intercedit inter liberationem a prima captivitate et mortem Apostoli?

R. Affirmative.

Die autem 12 iunii anni 1913, in audientia infrascripto Rmo Consultori ab Actis benigne concessa, Ssmus Dominus noster Pius Papa X praedicta responsa rata habuit ac publici iuris fieri mandavit.

Romae, die 12 iunii 1913.

LAURENTIUS JANSSENS, O. S. B.,
Consultor ab Actis.

L. * S.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

30 May: Augustine W. Wright, of the United States, Knight of St. Gregory the Great (civil rank).

5 June: Achilles Bourget, of Quebec, a former Pontifical Zouave, Knight of St. Gregory the Great (military rank).

6 June: Daniel E. Stappleton, of Colombia, Knight of St. Silvester.

18 June: Henry Concha y Subercaseaux, of Santiago, Chili, Private Chamberlain of Sword and Cape, *supernummerary*.

20 June: The Rev. Michael Joseph O'Brien, Pastor of the Church of the Sacred Heart, Peterborough, Ontario, Bishop of Peterborough, Canada.

21 June: Mgr. Henry J. Grosch, of the Archdiocese of Westminster, Domestic Prelate.

2 July: Mr. Anthony Matre, secretary general of the Federation of Catholic Societies of America, Knight of the Order of St. Gregory Great (civil rank).

9 July: Mgr. John McQuirk, of the Archdiocese of New York, Domestic Prelate.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

APOSTOLIC CONSTITUTION on the new Lateran Seminary and other ecclesiastical institutions of learning in Rome.

S. CONGREGATION OF HOLY OFFICE (Section of Indulgences) gives the text of prayers, composed by St. Vincent Ferrer, to be said for a happy death. An indulgence of three hundred days is attached to the petitions.

S. CONGREGATION OF CONSISTORY answers two doubts regarding the oath to be taken against Modernism.

S. CONGREGATION OF INDEX publishes two decrees: the one condemning seven recent books, and the other announcing the Rev. Henry Brémond's submission to a former decree.

S. CONGREGATION OF RITES: 1. approves the new edition of the Roman Martyrology; and 2. issues a decree regarding the insertion in Breviaries of the new changes made by the Constitution *Divino afflatu*; 3. also a decree on the prayers to be recited after low Mass.

S. APOSTOLIC PENITENTIARY states that the plenary indulgence of the Constantinian Jubilee may be gained several times, provided the enjoined exercises are performed several times; but the other favors of the Jubilee are obtainable only once.

PONTIFICAL BIBLICAL COMMISSION in two separate statements answers doubts regarding the authorship, time of composition, and historical truth of the Acts of the Apostles and of the Pastoral Epistles of St. Paul.

ROMAN CURIA gives list of recent Pontifical appointments.

THE BISHOPS AND STATE LEGISLATION IN FAVOR OF STERILIZATION OF CRIMINALS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The Assembly of the Wisconsin Legislature has just passed, by a vote of 39 to 37, the Hoyt Bill which provides for the ' 'ization of criminals, the insane, etc. In the course of the debat preceding the passage of the act, a letter from Archbishop Messmer was read expressing in strong terms, for weighty reasons his disapproval of

the Bill. An advocate of the measure replied by citing the ECCLESIASTICAL REVIEW as favoring such legislation. Whilst it is true that the proper authorities in the Church have not passed upon the moral issue of this specific measure, it is nevertheless to be regretted that some Catholic moralists have defended sterilization in the pages of your valuable REVIEW as not being opposed to the Christian code of morals. Waiving for the time the question of morality, is it not a fact that sterilization, like other varieties of "Eugenics," cremation, etc., is grossly materialistic in origin and purpose, in as far as it eliminates entirely the supernatural element in man? No amount of technical, hair-splitting reasoning can remove this stigma from all these modern "eugenic" experiments. To make man good by mutilation is absolutely foreign to the Christian idea of right living. Christ appeals to prayer, self-denial, mortification, etc., founded on religious convictions as the standard of moral living. If man will not "hear the Church" or the State, there are other punitive and corrective means at hand. The State has its penal and charitable institutions. Can any moralist, nay any thinking man, approve a system whereby the State, for mere commercial purposes, may treat the individual human body as a stockbreeder would treat his cattle? It would be unforunate if any advocate of such measures could refer to Catholic authorities for his attitude.

LOUIS WURST.

Tomah, Wisconsin.

Resp. We fully agree with Fr. Wurst in his view that we must maintain in our public laws the high moral standard set by the teachings of Christianity. We also believe that the present popular efforts in behalf of "sterilization", "cremation", and "eugenics" rest mainly upon materialistic supports and tend to destroy the supernatural element in public and private life.

Nor has THE ECCLESIASTICAL REVIEW at any time stood sponsor for a less elevated view.

But if, as our correspondent rightly says, "the proper authorities of the Church have not passed upon the moral issue of this specific measure," may we not ask why our Bishops have not done before now, what the Archbishop of Milwaukee has done, even though too late to remedy matters? Was it because the matter was sprung on us here in the United States so suddenly as to make an authorized expression of sentiment, if not of absolute certain moral doctrine, impos-

sible? The question concerns American Catholics, who as ever must and do look to their Bishops for guidance. None of us can have failed to note that during the last three years, if not longer, men of importance in our body of legislators, in medical societies, in boards of public and private charities, have been debating this question, with a view to making it a matter of positive or penal law.

It is not a question confined to the confessional, where the conscience of the director might point a clear way for his penitent. The subject was first broached by a priest, a teacher of Moral Theology who had been confronted with the difficulty in a practical way. He was consulted by a superintendent of a prison who had been asked to express an opinion on the subject at a convention of prison officials and inspectors of penal institutions. When the question was brought to us and an answer had been solicited from a group of Moral Theologians who as teachers stood second to none in any Catholic University, we became aware that there were difficulties in obtaining a positive decision that would not be reversed on scientific grounds. These difficulties had to be answered by experts in medical as well as moral science. The REVIEW procured the best testimony available on both sides of the Atlantic. The result showed that if the original argument of the moralist in absolute condemnation of the operation had been maintained, the well-informed physiologist and the medical practitioner, Catholic or not, might have said with good reason: "Reverend Fathers and Doctors, you may be right in yours aims and even in your decision; but the reasons you give are unsound, since they rest upon a misconception of physiological facts. We, as medical men, are convinced of this by experimental evidence, and, if you wish us to abandon our belief, you must show it is wrong." Of course a Catholic physician might yield obedience to an ecclesiastical dictum though it were based on a misconception of facts, as Christian humility involves even more important issues than are involved in the defence of a fact; but it is or would be an outrage on the part of authority to demand submission in such cases without a clear reason.

If then the REVIEW opened its pages to a discussion on this subject, it was for the sole purpose of throwing light upon

an admittedly doubtful question. The overwhelming opinion was indeed against admitting the practice of sterilization; but when once that opinion became suspect on account of its appeal to unsound reasons, it became of the utmost importance to emphasize all the objections that could be made against vasectomy on other than simply traditional grounds.

The REVIEW does not pretend to be an authority in determining ecclesiastical discipline. That is the sole province of the bishop. But the bishop cannot well be averse to a discussion of difficulties that beset discipline in matters of common Catholic interest, especially when such discussion is carried on in a temperate manner and in an exclusive organ. This is the only proper use to which the priest can ever put the laborious training in dialectics which he receives in superabundant measure during the six years of his superior course in the seminary. A bishop who lacks theological acumen may nevertheless appreciate it in others, unless he belongs to that class of "dominantes in cleris" against whom St. Peter warns us, and who settle all questions within their jurisdiction by the principle: "Sic volo, sic jubeo; stet pro ratione voluntas."

And though the discussion has not thus far led to any decision by the authoritative tribunals in Rome (for Rome is wisely slow in formulating general laws that affect the welfare of widely differing communities), the question has been urged at least upon us in America with sufficient emphasis to move our Bishops to an expression of united sentiment. Any body of men, equally weighted with responsibility, realizing the movement now afoot to make sterilization compulsory, as at present it is in Wisconsin and other States, would have seen the need of formulating a common protest against it. This would set forth that, while we recognize the causes which call for a checking of crime by apt legislation, and whilst we realize the effects of such drastic measures as the sterilization of criminals, nevertheless in view of a strong moral sentiment in the community, based upon Christian principles and the foreseeing of the much greater evils that would attend the proposed operation, etc., we earnestly deprecate the adoption of any measure or law to make it compulsory. Such an expression coming from an authoritative body, such as is our Hierarchy, in the name of American Catholics, would at once

make it clear to the public not only that there was and is a definite sentiment on the subject, but also that the Catholic bishops are aware of a sentiment differing from their own and give due credit to motives which, however, Catholic conscience does not allow them to accept as moral.

It would likewise have set at rest the doubts of educated and responsible Catholic physicians, prison authorities, publicists, and the like, who would then know what their ecclesiastical superiors hold.

It would have elicited the sympathy of many outside the Church who believe in maintaining a high Christian moral standard of legislation amongst us.

If such a protest was not actually formulated, the neglect can hardly be laid at the door of any individual bishop, since initiative in such things demands certain conditions of authority; but the matter should cause us to reflect on the need there is of getting away from the narrow provincialism which causes a diversity of discipline that scandalizes the faithful and puzzles those who believe the Church to be a consistent moral influence for good.

It is curious enough that the ECCLESIASTICAL REVIEW (which does not as a rule admit lay readers to its subscription list) should be quoted in the State Assembly, and that none of the clergy, by whom the ECCLESIASTICAL REVIEW is exclusively read, should have been able to present an answer. At least a dozen papers by eminent theologians in favor of the opposite view had been printed by us. It is quite absurd to say that the REVIEW was quoted as authority in favor of sterilization, when the legislator referred to could have cited only one side of the discussion; for by far the larger number of the articles on the subject tend in the opposite direction.

No, the fault is not in the REVIEW, nor in its method of discussing both sides of important issues, when these rise spontaneously from a fair diversity of opinion. Our thought can never be the mere catering to sensation. The ECCLESIASTICAL REVIEW needs no such "booming." But we mean to be alive to the interests of the priesthood at a time when all around us there is going on the struggle between right and wrong. And whilst the Editor has no mind to anticipate the verdict of our Bishops or do aught but foster reverence for their

divinely instituted authority, he deems it a high privilege of the true priest to speak out his mind and to get others to do so, wherever such speech aids the true interests of Christian action and the glory of our holy Church.

EPISCOPAL ARMS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I am very much pleased to see that there is a strong spirit arising for the introduction of episcopal arms. Indeed I would go so far as to say that in my opinion there should be an order from Rome to all bishops, commanding that all newly established sees be bound to select arms. But if such an ordinance were issued there should be concomitant with it an authorized committee, board, council, etc. composed of men having some knowledge of the principles of heraldry, who should be charged to attend to this particular branch of ecclesiastical liturgy or hagiology. Indeed I think it ought to be placed under a Roman Congregation, or at least a committee attached to one of the Congregations, such as the Congregation of Bishops, etc.

The arbitrary selection and composition or invention of arms by irresponsible persons having no knowledge, or very little, of the principles of the art of heraldry and no taste or sense of appropriateness, tends to throw ridicule and contempt on the Church.

I am sorry to have to find fault with some of the coats of arms shown in the REVIEW of this month (July, 1913).

1. The arms of the Bishop of Lead are given as "Impaled. Dexter: Or, three piles from base each terminating in a trefoil sable". There are several errors in this blazon. (a) The pile is treated as a charge on the shield, whereas it is not a charge but an ordinary; that is to say, a division of the shield on which a charge may be placed.

(b) A pile issues from the chief and points downward. In the present case the three (I do not know what to call them)—let us say, charges, which are intended to represent piles, issue from the base and point upward.

(c) Whatever likeness they may be supposed to have to piles, is entirely destroyed by the strange device of placing a trefoil on the point of them.

(d) We are told that "The trefoils honor St. Patrick", but the trefoil of St. Patrick (shamrock) is in the form of three hearts,[1] while the trefoils on this arms are in the form of spades (cards),[2] which do not at all represent the shamrock.

2. In the arms of Cheyenne. As no special reason is given for the *cross pattée*, I think it would have been better to have put a cross instead. As the upper part is said to represent the sky (crimson, on account of the bloody battles), it would have better effect to have a star (or) instead of a *cross pattée*.

3. In the arms of Richmond. The stag should be counter-charged as well as the trefoils, i. e. the upper part should be vert, the lower part argent.[3] In the engraving shown in the

Fig. I

Fig. II

Fig. III

July number of the REVIEW (p. 93) the stag is shown all white (argent).

4. In the arms of the See of Matanzas. The coat is altogether too complicated and confused on the sinister side of the impalement. There are too many quarterings and sub-quarterings, which give it the appearance of an overcharged family coat, differentiating the various branches and cadences of a family. It is altogether out of place and meaningless in an ecclesiastical coat and results in a veritable hotchpotch.

✠ M. F. HOWLEY,
Archbishop of St. Johns, Newfoundland.

PREACHING AT THE MASSES ON SUNDAY DURING THE SUMMER.

To the Editor, THE ECCLESIASTICAL REVIEW.

The readers of the ECCLESIASTICAL REVIEW will be interested in the editor's opinion on the obligation of preaching at the Masses on Sunday during the summer. There are those of the Catholic laity who prefer a discontinuance of preaching during July and August.

[1] See Fig. I. [2] See Fig. II. [3] See Fig. III.

The Second Plenary Council of Baltimore decrees: "Singulis diebus Dominicis et festis solemnibus, *etiam tempore aestivo*, in qualibet missa cui adsunt fideles, post evangelium brevis aliqua fiat instructio."

Theologians agree that "graviter peccant parochi qui per se aut per alium abstinent a praedicatione per tempus notabile. Tempus notabile a multis habetur, si per integrum continuumque mensem non praedicent." (St. Lig. IV, 269.)

There are few questions discussed in the ECCLESIASTICAL REVIEW as practical as is this one of preaching. WALTER SHANLEY.

Resp. Since the law is as plain as are the words quoted above from the Baltimore Council, the subject hardly admits of discussion. It is rather a question for the local authorities to answer.

As to the laity, they probably prefer a discontinuance of bad preaching,—and that all the year round.

THE EUCHARISTIC FAST FOR PRIESTS.

We are in receipt of a number of communications from priests who, encouraged by Father Loughran's example, are willing to give to the readers of the REVIEW their personal experiences of the effects of the fast. As the publication of these very interesting, but innumerable, items can add little force to the argument which proves that there are priests whom the fast benefits and others whom it appears to hurt in their efficiency, if not in their health, we are obliged to close our pages to further communications of this sort.

HYMNS AT WEDDING SERVICES IN CHURCH.

To the Editor, THE ECCLESIASTICAL REVIEW.

At a recent wedding which was described in the printed account as "a truly Catholic marriage, exquisite in its religious simplicity", the musical program consisted of the rendering of two solos—"My faith for Thee" and an "Ave Maria", and concluded with a duet, "Believe me if all those endearing young charms". To me the performance seemed utterly vulgar; but it is of course the business of the pastor

to abolish from the sanctuary concert-hall or parlor methods. The only palliation for such breaches of reverence and good taste is that we seem to have no hymns, either in Latin or English, to signalize the holiness and beauty of Christian conjugal love. It is certainly a legitimate theme for sacred composition. Patmore has written some fine lines on the mystic side of wedlock. Could not these be utilized for the purpose? Perhaps the REVIEW has a better suggestion to offer.

G. J. R.

LINEN EDGES FOR THE CANON-LEAVES IN MISSALS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The pages of a Missal that wear out first are those containing the Canon of the Mass, because they are turned over every day.

If strips of linen were fastened along the whole of the edge of these few pages, on both sides, the edges would never tear, and a Missal could be used twice as long. Besides, we would be saved the trouble that is commonly encountered in the case of old Missals, in turning over the Canon pages.

The Missal publishers should also fasten the straps on the Canon pages more securely.

J. F. S.

REMOVING THE "STATIONS OF THE CROSS".

Qu. At a meeting of priests a discussion arose as to whether the "Stations of the Cross" lose their indulgences, if temporarily removed from the walls for the purpose of renovating either the Church or the Stations, or both. An answer in the REVIEW would oblige.

R. P. D.

Resp. The "Stations of the Cross", when canonically erected retain their indulgences, even though the Stations be temporarily removed from their places for the purpose of restoration. Likewise, the removal of the Stations to another chapel in the same church, or the placing them in different order, provided it be in the same locality and under the same title, is supposed on general principles to dispense with the necessity of a new act of erection. This is plain from numerous decisions of the S. Congregation. (Cf. *Decreta authentica,* n. 264 ad 4; n. 270 ad 5; n. 275 ad 1; etc.)

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. Introduction. The Introduction to the N. T. by Brassac [1] is most welcome. We are excessively poor in Catholic treatises on New Testament questions of special introduction written in English. Brassac is both scholarly and safe, scientific and Catholic. He takes the various authentic decisions of the Holy See as his landmarks and is guided by them in the conclusions which he reaches with sincerity and truth. He not only gives the usual special introduction to the New Testament, but adds chapters on Palestinology and the life of our Lord. The geography of the Gospels, political conditions, and religious opinions during the life of Christ, scribes, priests, the sects, the temple and its liturgy, the synagogue, the sanhedrin, the fasts and feasts of Israel,—all such questions, which are not only helpful but positively necessary in exegesis, are treated briefly and illuminatingly.

Not so illuminating is the recent Protestant Introduction by Sadler.[2] We do not understand how even "the members of the Alwyne Road Congregational Chapel" can have had the hardihood to encourage so daring and unscientific a summary of rationalistic conclusions. Paul wrote only I Thess., Gal., Philip., Philemon, and small parts of 1 and 2 Cor. Luke and Acts are the work of an unknown harmonizer. The Neo-Tübingen theory of Bauer is made to do more service. The Gospels become mosaics. The compilers of these mosaics are admitted to have shown wonderful skill,—an admission Sadler's masters never made. As for the very latest from Germany, the Drews' school of denial of the existence of Jesus, Sadler thinks that the personality of Jesus played so small a part in early Christianity, as not to be worth consideration (p. 164). However he deigns the denial so as to be up-to-date. Jesus never existed nor did Mary. It is all

[1] *The Student's Handbook to the Study of the New Testament.* The Gospels-Jesus Christ. Translated from the thirteenth French edition of Augustus Brassac, S.S., by Joseph L. Weidenham, S.T.L. B. Herder, St. Louis.

[2] *A Short Introduction to the Bible.* By Gilbert T. Sadler, M.A. (Oxon), London, 1911.

symbolism. Mary is Soul; Jesus is an ideal Love-Spirit born of Soul (p. 212). Principal Fairbairn would scout such a thing as Congregationalism; and yet the Congregationalists have not homogeneity enough of doctrine to rid themselves of such rationalistic excrescences as Sadler.

2. Inspiration. Fr. Hugh Pope, O.P., has issued a reprint of his excellent article "The Scholastic View of Biblical Inspiration." [3] The two theories of the Angelic Doctor on the nature of inspiration are those of prophetic illumination and of instrumental causality. Previous to the Council of Trent, only the fact of inspiration of Holy Writ exercised the minds of other theologians. Indeed, even after the great council there was very little of theory about the nature of the divine charisma of inspiration until the Louvain Academy (A. D. 1587) condemned the explanation of Leonard Lessius, S.J. From that time there have been two ways of starting to explain God's influence upon the sacred writer in the act of inspiration. Some scholastics take the way of St. Thomas and start with the idea of God as the sole *principal cause* and of the sacred writer as only the instrumental cause. Others are hindered by the manifold theories of instrumental causality from attempting thereby to explain inspiration, and start from the definition of Trent that *God is the Author* of Sacred Scripture. Dominican theologians and Biblists, insisting on the mere instrumental causality of the sacred writer, make the charisma of inspiration to bear not only upon the *thoughts* but upon the *style* and the very *words* of Holy Writ; else, they say, God is not the only principal cause of Sacred Scripture. Jesuit theologians and Biblists, waiving for the moment the idea of causality, try to show that God is sufficiently the Author of Holy Writ if solely to Him belongs the responsibility for the thoughts thereof.

In recent years, while the Dominicans on the one hand have some of them made their theory much more tenable by the explanation that God's charisma does not necessarily change the connatural style of the sacred writer; the Jesuits on the other hand have some of them swung round a bit to the Thomistic theory not of the nature but of the extent of in-

[3] *Irish Theological Quarterly*, July, 1911.

spiration. Fr. Albert Durand, Professor of N. T. at Hastings, England, in his article "Inspiration de la Bible,"[4] rather favors the idea of Father Lagrange, O.P., that so far as style is concerned God leaves the sacred writer just as nature has made him; and yet uses this activity of man as an instrumental and not a principal cause. "The principal cause puts the instrumental cause in motion just as it is, with its own qualities and imperfections." "One may add," says Fr. Durand, "that it is rather difficult to fancy how God makes the ideas of the sacred writer His Own independently of the connexion which as a matter of fact they have, in His mind, with certain determined words." Fr. Maas, S.J.,[5] also comes to this extent of inspiration: "He impelled each inspired author to set forth his particular inspired truths in his own connatural form of expression." However, as Fr. Durand says,[6] both sides agree that "the characteristics of style in the Books of the Bible, as well as the imperfections that might affect the thought itself ("qui peuvent affecter le fond lui-même"), all belong to the sacred writer; whereas the inerrancy of the inspired text is due definitively to the Divine Inspirer. It matters little whether God has assured to us the veracity of Holy Writ in one way rather than in the other."

3. **Inerrancy and the Gospels.** (*a*) *Outside the Church*, the veracity of Holy Writ means a precious "little, little less than little" to some whose profession and ministry is the preaching of the inspired Word of God. Gerald Birney Smith, a Baptist minister and Professor of Dogmatic Theology in Chicago University, in various contributions to the *Biblical World*[7] goes so far in his scepticism as to allow that the purpose of the evolution of New Testament thought was to keep faith alive by deception. Such deception was practised in the matter of eschatology. "As we interpret the New Testament, we are coming to be accustomed to the presence of an eschatology which we believe to have been scientifically dis-

[4] *Dictionnaire Apologétique de la Foi Catholique*, Fasc. ix, Paris, 1913.

[5] "Extent of Inspiration," *Messenger*, May, 1905, p. 513.

[6] Loc. cit.

[7] Cf. "The Functions of a Critical Theology," *Biblical World*, November, 1912.

credited". "Practical efficiency" and not "metaphysical truth" was aimed at by the Sacred Writers. "Efficient guidance of life is not dependent on absolute metaphysical certainty in the realm of theory." The realm of faith is the "realm of theory" to Dr. Smith; faith is only a working hypothesis. "We have only working hypotheses about the ultimate constitution of reality." No "one can tell exactly what electricity is." "We confess ignorance as to the ultimate character of gravitation." All this is true enough; but it is a leap in the dark to conclude that therefore New Testament statements in matters religious are not truth absolutely guaranteed but only working hypotheses. Such conclusion Dr. Smith leaps to. "We have come to recognize this same distinction between practical efficiency and metaphysical truth in some of the religious theories contained in the Bible." Such bad logic and worse religion must inevitably beget a brood of agnostics among the Baptist ministers sent out by Chicago University to distribute Bibles to the heathen.

Another sign of the times is the third edition of Dr. Gilbert's "Student's Life of Jesus."[8] He is a Congregational minister and was Professor of New Testament interpretation in Chicago Theological Seminary until 1901. The first edition, published in 1899, was an old-fashioned Protestant Life of Christ; the present edition is right up-to-date. Christianity becomes nothing more than the *Jesus-type* of religion. Jesus lived indeed; but "the career of Jesus as a character of history terminated at an unknown tomb near Jerusalem" (p. 236). What follows in the Gospel narrative is legendary. The Resurrection and other supernatural elements of Christianity are not contained in Q, the Logia, and are consequently to be thrown out from the realm of fact-narrative. Jesus did not say He was God; nor is His divinity an evolution of His consciousness; it is a later accretion. "There is no evidence in our sources that this was ever the subject of a remark or of reflexion on His part" (p. 153). The stilling of the tempest, the feeding of the multitude, the walking on the water, the transfiguration, the voice from heaven,—all

[8] *Jesus*. By Professor George H. Gilbert, Ph.D., D.D., New York: Macmillan Co., 1912.

such stories were evolved in the consciousness of the early Church and are mere pious fictions.

Since our Protestant theologians at home and abroad are taking away from the New Testament narrative the last vestige of reliability in matters of religious belief, what are they substituting instead? Modernism pure and simple. The movement which has been effectively dammed back, if not yet dried up, in the Church of Christ, goes on in overwhelming and unimpeded momentum outside the pale. The historic Christ must yield to the Christ of Christian consciousness; phantom-truth must take the place of absolute truth. President Faunce of Brown University, a Baptist minister, recently told the students of Vanderbilt University [9] that we should give over trying to identify Christianity with some fixed creed, some set of formulas past and gone. Christianity is too large and vital so to be defined; it is dynamic and not static; a life and not a groove of thought. "It is the revelation of the persistent loving purpose of the eternal God and the implanting of that purpose in man." There is no refuting such progressive assertion; it leaves nothing to refute.

Love—some kind of love—is all these new Christians leave of Christianity. No, they also allow mysticism,—some kind of mysticism. Miss Underhill [10] among Anglicans takes the mystic view of Christianity which Baron von Hügel among Modernist Catholics takes. The Apostles are mystics. Jesus is a mystic. The early Christians are mystics, in their evolution of the supernatural elements of the Gospels. The miracles of the Synoptics and the signs of the Fourth Gospel are mere mystical experiences and may be explained as quite natural by terms of modern psychology. Take the transfiguration, for instance. The kernel-fact of the story is that Jesus had an ecstasy,—"a profound and deliberate absorption in the Divine Life"; the Apostles misconstrued this ecstasy into the vision of Moses and Elias and Jesus, together with the audition of a heavenly voice. The walking on the waters is an instance of levitation. This and any other sort of vagary may pass muster as Biblical interpretation once we give up

[9] *What does Christianity mean?* The Cole Lecture for 1912. By William Herbert Perry Faunce. New York: Fleming H. Revell Co., 1912.

[10] *The Mystic Way.* London: Dent, 1912.

the historical worth of the Gospels and that absolute inerrancy which is a necessary consequence upon the doctrine of inspiration. One who admits only such shreds of fact in the Gospel-narrative as von Hügel leaves to them,[11] fails to see how this mystical interpretation utterly destroys the very fundamentals of Christianity.

No, such an one gives up time-honored Christianity and quite naturally postulates other than time-honored fundamentals thereof. Harnack expressly denies that the Gospel contains definite social and economic teaching.[12] More than this, Harnack now gives up the inspiration of the Bible. In his *Bible Reading in the Early Church*,[13] he goes through a process of reasoning which is in part wrong, but in part a marvel of logic by contrast with the Berlin professor's usual mode of thought-procedure.

The wrong reasoning is this. Were the Bible inspired, it could be authoritatively translated only by the same divine assistance which created it. Hence the Alexandrian Jews claimed their translation was inspired; the Catholic Church holds the Vulgate to be authentic; the Lutherans were averse to any improvement of Luther's translation. The antecedent is false. The authoritativeness of either a text or a version of Holy Writ is decided by the Church's use thereof. The infallibility of the Church in matters of the deposit of faith is the rock-bottom and revealed truth whereupon we base the authority of any version of the Bible which she either by use or by conciliar decree declares to be authoritative. The fact of inspiration of the Bible is not at all inconsistent with the fact of many most human and erroneous translations thereof, even in the authoritative versions such as the Vulgate, so long as the errors be not in matters of faith and morals nor so many as to change the very substance of the Bible.

It is a joy to turn from this wrong reasoning of Harnack to a surprisingly correct conclusion he draws. If the Bible be inspired, then "without the same divine assistance that created it, it is also uninterpretable. Catholicism is there-

[11] Cf. article, "John, Gospel of," *Encyclopædia Britannica.*

[12] *Essays on the Social Gospel.* By Adolph Harnack and Wilhelm Herrmann. New York: Putnam's Sons, 1907, p. 13.

[13] New York: Putnam's Sons, 1912, p. 9.

fore absolutely in the right in its claim that the power of interpreting Holy Scripture lies only in the Church, which alone has the promise to be led by the Holy Spirit into all truth. Inspiration and a sacred court of interpretation necessarily hang together. If Protestantism substitutes the endowment of each individual Christian with the Holy Spirit, this expedient is unsatisfactory for the very reason that no provision is made for the case, which again and again recurs with each passage of Scripture, that the interpretations are divergent." Why, then, does not Harnack become a Catholic? Because the Bible is not inspired! Were it the Word of God, he would logically accede to that body of teachers which alone claims to have the divine assistance in Biblical interpretation,—that is the teaching body of the Catholic Church! But the Bible of Harnack, unlike to the Bible of Luther and old-fashioned Protestants, is not the Word of God at all. The doctrine of inspiration is only a theory and has nothing to do with the life of Christianity to-day. "The doctrine of inspiration has at all times been taken seriously *only* as a question of dogmatics and *on paper*, and as such has gained only a phantom existence. In practice, its consequences are either not drawn at all, or only in a half-hearted way, because they simply cannot be drawn; human life could not endure them." An astounding admission this, and from the reputed infallible chair of Church History in the University of Berlin! Logic drives one into the Catholic position; life keeps one out! Logic and life are antipodes in the modernistic sphere.

(*b*) *In the Church.* The latest contribution by a Catholic on the subject of inerrancy is the article which Fr. Durand, S.J., has in *Dictionnaire Apologétique de la Foi Catholique.*[14] More than eighteen closely printed columns treat most scientifically and carefully the relation of inerrancy to inspiration, the principle that there can be no error in Sacred Scripture, the human element in the Bible which is the vehicle of the divine and inerrant thought, Bible-thought in its relation to the findings of natural science and history. Barring one portion of the article, we know nothing more safe and sane written on this most delicate subject from the viewpoint of

[14] Fasc. ix, Paris: Beauchesne, 1913.

both Catholic theology and Biblical science. The sacred writer's intended thought is held to be identical with the divine thought. To what extent this identification obtains in the literal meaning of Holy Writ is still problematic. In the Psalms, for instance, it may have been that at times the full term of the thought was not in the consciousness of the poet. He intended an outburst of vehement personal emotion such as begins the first strophe and first antistrophe of Ps. 61:

> Only in God be still, my soul.
> From him is my life;
> Only he is my rock, my salvation,
> My fortress, I totter not.

The Holy Spirit intended the same thought, but applied it beyond the personality of the inspired poet, beyond even the moral personality of Israel. In the divine meaning, we have here an outburst of the trust in God which is God-willed not only to the poet, but to all the folk of Jahweh and to all persons who believe in God our Father.

One portion of Fr. Durand's article we cannot consider eminently safe and sane. He scouts the notion that the principle of inerrancy be applied to historical statements exactly as it is to matters of natural science. Quite correct, the sacred writer intended history and did not intend to teach natural sciences. Yet in these very historical statements is there not some leeway? Fr. Durand shows a leniency and a leaning to the opinions of Fathers Lagrange [15] and Hummelauer, S.J.[16] He distinguishes between historic statements which are necessary to the religious purpose of the sacred writer and those which are not. When the historical statement was not even directly useful to the religious purpose of the sacred writer, "why was it not enough for the sacred historian to report his facts just as they were reported round about him at the time? . . . In the matter of natural phenomena, it can chance that appearances conform to the reality of things; but it can also chance that they do not conform or at best conform imperfectly. So much the more, there are events (for instance those of primitive history) whereof the testimony has long

[15] *Méthode historique* (Paris, 1903), p. 104; *Éclaircissement de la Méthode historique* (Paris, 1905); *Revue Biblique*, 1905, p. 622.

[16] *Exegetisches zur Inspirationsfrage* (Freiburg im Breisgau, 1904), p. 9.

got beyond the control of historical criticism; in such a case the historian must be content with the concrete form that the event has taken in the memory of man." Yes, so long as that concrete form is not a false form. Inspiration makes the thought-form in the sacred text to be a divine form and a true form, even in matters of primitive history. In writing the primitive history of the chosen people, the sacred writer intends to preserve not only the *religious* thought-development of Israel, but its social and economic *history*. Inspiration prevents him from error of fact-statement of history, even when the historical statement is not directly useful to the religious purpose of the writer, and even when the human testimony in regard to the events "has long got beyond the control of historical criticism." The inerrancy of Holy Writ depends upon the inerrancy not of historical criticism, nor of any sources of the sacred writer, but of God the Author of Sacred Scripture.

WALTER DRUM, S.J.

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Criticisms and Notes.

COMPENDIUM THEOLOGIAE DOGMATICAE. Auctore Christiano Pesch. Tomus I, pp. 316. Tomus II, pp. 296. B. Herder, St. Louis. 1913.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part III. Literally translated by Fathers of the English Dominican Province. First Number, pp. 347. Benziger Bros., New York. 1913.

GESCHICHTE DER SCHOPFUNG IM LICHTE DER NATURFORSCHUNG UND OFFENBARUNG. Gemeinverständlich dargestellt von Hartmann Falbesoner. Fr. Pustet & Co., Regensburg und New York. 1913. Pp. 389.

A triplet of books in as many languages, each attesting to the unwearied labor of Catholic theologians in reviewing and re-presenting the truths of religion. It will not improbably appear to many under whose notice these books may chance to fall, that there already exists a goodly supply, if not a surfeit, of similar productions from which the above specimens are at best but slightly variant and by no means specifically different types. However this may be, no fairly informed person will deny that there is a perennial demand for works of the kind, and the chief desideratum is that they be qualitatively adapted to their purpose. That this adjustment is realized in the instances before us may be easily and briefly shown.

Students, especially professors of theology, are, it may be here supposed, acquainted with Father Pesch's *Praelectiones Dogmaticae*. Each of the nine volumes of this very excellent course has reached its third, and the first volume its fourth, edition. This fact, while suggestive of the merit of the work, is an argument in favor of the present compendium. Though the latter is not a synopsis or digest of the former larger production—being a separate and independent work—it will obviously be found all the more valuable when studied in connexion with its predecessor. The course at hand is designed to embrace four volumes, two of which have thus far been published. The first is devoted to fundamental theology and comprises three tracts: "de Christo Legato Divino," "de Ecclesia" and "de Fontibus Theologicis." The second contains four tracts: "de Deo," "de Deo Trino," "de Deo, Fine Ultimo," "de Novissimis."

The directors of our seminaries are feeling more and more the necessity of economically coördinating the studies so as to eliminate as far as possible repetition of the same material in the various

branches. Sacred Scripture, Dogmatic, Moral, and Pastoral Theology, and Liturgy, as well as Canon Law, have at various points questions in common, and though the point-of-view, the *objectum formale,* is in each branch different, it is nevertheless true that valuable time and energy, which might otherwise be more usefully employed, are spent by different professors repeating substantially the same subjects. To take an instance from the subject-matter before us. The questions concerning the Sacred Scriptures are fully treated in Biblical Introduction and again in Apologetics. Dogmatic Theology devotes a volume to "de Re Sacramentaria," while Moral gives the same space to the same matter, and Canon Law and Liturgy, to say nothing of Pastoral Theology, cover much of the same ground. The possibility and desirability of some adjustment of programs and methods in this connexion are obvious. However we need dwell no further on this subject, since it is dealt with specifically elsewhere in the present REVIEW under the title "Suggestions Toward a Uniform Plan of Studies in the Department of Theology for Seminaries in the United States". Father Pesch has an eye to these problems of economy. He recognizes that, while some authorities would eliminate from Apologetics and assign to Biblical Introduction all questions concerning the authenticity, inspiration, the canon, and like familiar questions concerning the Bible, other authorities would reverse the arrangement. Father Pesch himself adopts a middle course. He treats at some length of the authenticity of the Gospels and their inspiration, but the remaining questions pertaining to the Sacred Scriptures he leaves to Biblical Introduction. Moreover, he leaves to Moral Theology the treatment of the Moral Virtues and similar subjects lying on the borderland of Dogma and Moral. He treats, however, "de Fine Ultimo," connecting therewith Eschatology. The introduction to Apologetics, which deals briefly with the nature of religion and of revelation, he derives from Philosophy, "quia hic mos ubique fere receptus est". The body of the work embraces the familiar sum of truths which are analyzed and established on the sound traditional lines and method.

There are already in use in our seminaries various standard text-books of Dogmatic Theology, each of which possesses its own excellences, together with its defects and limitations. Should there be in any of these institutions at any time a change of text-books contemplated, it is doubtful whether any other work of the kind will be found superior to the present compendium. We would base this assertion on the very just balance of subject-matter and the admirable lucidity of style. The theses are brief yet comprehensive. The *status quaestionis* is everywhere precisely apposite, never superfluous;

the proofs are succinct, carrying no unnecessary ballast of authorities. Above all, the language is perfectly translucent to the thought. The author indulges in no rhetorical luxury. He has had the wisdom to write in the simplest, clearest Latin—following in this the leading of that wisest of theologians, St. Thomas of Aquin.

So simple indeed and straightforward is the style employed by the Angelic Doctor that the possibility of conveying his thought more clearly through any modern language may well be questioned. Still, there are many educated people who are quite unacquainted with Latin, and there are no doubt some who will prefer reading St. Thomas in their own rather than in his language. Both classes of readers will welcome therefore the excellent translation of the *Summa,* the third volume of which is listed above. An account of the preceding portions of the undertaking has previously appeared in these pages. Those portions embraced the *prima pars* of the original. The volume at hand covers the *tertia pars,* the treatise on the Incarnation, from the first to the twenty-sixth question inclusive. This portion of the *Summa* may rightly be called the crown, as it certainly is the roof, of the monument, and to it is, before all, applicable the Divine Master's pronouncement: "Bene scripsisti de Me, Thoma." While certain of the articles have been centres of heated controversies, the treatise as a whole is at once profoundly instructive and eminently practical; so much so that a priest would do well to make the present volume his manual of meditation. Nor will he find a sermon book that will furnish him with more solid material for preaching. Take, for instance, the second article of the first question. Where else will one come across so thorough, so comprehensive, so solid, and withal so luminous an exposition of the fitness of the Incarnation?

For the rest, we need but repeat here what we said regarding the preceding volumes: the translation deserves a high measure of praise. It is not perfect, of course; but it is faithful, clear, and on the whole idiomatic English.

The title of the German book above sufficiently indicates the scope and spirit of the work. It is a history of the creation of the world as manifested by science and by revelation. Such is its scope. The story is told in a method and style adapted to the average educated reader: "für den Bauern und den Handwerksmann ist es nicht geschrieben . . . ebensowenig ist es für die romanlesende Welt bestimmt." While not a work on technical theology, as are its companions in the title above, it deals with theological principles, interpreting them to some extent and illustrating them by data and con-

clusions of the physical sciences. After a general description of the formative forces of nature the author gives an outline of geology and cosmology. He then passes in review the various theories offered by exegetes to explain the Biblical narrative of the creation and he closes with a succinct survey of the works assigned by Moses to the creative "days". That Moses is the real author of Genesis is vindicated in the appendix. In his interpretation of those "days" he inclines neither to the literal nor to the "period" theory, but rather to the idealistic view held by St. Augustine. There is no attempt to press any close correspondence between the geological periods and the Mosaic "days"; the author being content with demonstrating the absence of any conflict between the record of the rocks and the account of Genesis. The book cannot be said to contain much that will be found new by those who are familiar with the preceding rather extensive literature of the subject; but the old truths are forcibly and interestingly stated. The author is well informed, his judgment is sound, and his mode of presentation lucid and graphic. The volume is neatly made and adorned with many illustrations.

THE GOVERNMENT OF THE CHURCH IN THE FIRST CENTURY.

An Essay on the Beginnings of the Christian Ministry. Presented to the Theological Faculty at St. Patrick's College, Maynooth, as a Thesis for the Degree of Doctor, by the Rev. William Moran. Dublin: M. H. Gill & Son. 1913. Pp. 238.

The contest over the supremacy of Christian Doctrine in our day rests no longer, as it did during the last three centuries, upon proofs drawn from Scripture as the inspired instrument of revealed truth. Modern criticism has ruled the Bible out of court as a witness in its own defence. No matter what Catholics may hold regarding the inspiration of the Old and New Testaments, Protestants are not only forced but willing to admit the fallacy of appealing to the Bible as its own interpreter in matters of vital truth. The whole question is becoming one of trustworthy historical tradition; and the Bible as we have it to-day, is, in matters of controversy, regarded merely as a well-authenticated historical document that gives us the facts of Christ's work and teaching on the evidence of contemporary witnesses. The writings of the Apostolic Fathers immediately following become the proofs of the actual sense in which the doctrine of Christ was accepted and interpreted at first-hand, by men who were both intelligent and sincere in their acceptance of that doctrine from One who established His claim as the promised Messias.

This teaching of the immediate successors of the Apostles is of supreme importance, for it establishes the link which alone makes the Christian doctrine of the Gospels trustworthy to the historical critic. On this evidence we build almost the entire structure of the sacramental system in the Church of Christ. To prove that system from the Scriptures alone is, in spite of the attempts of theologians and controversialists, quite impossible, at least for those who are not already predisposed to believe in it on other grounds. Hence it may be said that the strength of argument in theology is to be looked for in the perfectly logical and historical demonstration that Christ founded a Church, and that this institution has, without a break in the historical chain, transmitted to future ages the creed He left to His Apostles and Disciples. Our Lord intrusted to His Church the task of adapting and interpreting the letter and spirit of His teaching, as it is recorded in the earliest trustworthy documents, namely the Gospels, the Epistles, and in other uninspired yet thoroughly trustworthy writings of His chosen followers. For whilst the inspired writers set forth what Christ had taught, the disciples of the Apostolic age showed how they had understood that teaching and how they carried it out. And we must assume that the first disciples were not likely to be misled, as men might be in later ages, if Christ meant, as He must have done, to teach them directly, and through them only their successors. This principle has indeed always been maintained, even by the Reformers, who claimed that, while the Biblical writers were infallible, the Church was not, because it was not the direct recipient of the inspired doctrine.

However one regards the matter, the importance, to the student of theology, of a thorough mastery of the arguments and facts of the Apostolic age can not be overrated. Dogmatic theology is shifting its battleground to the field of primitive historical evidence, instead of dialectic demonstration from Scriptural texts. In view of this fact more and more stress is being laid upon the study of early Church History, and less upon purely dogmatic didactics. Protestants like Harnack have helped us greatly to realize the value of this sort of study, by attacking us on this side, whilst opening the sources of research in the same direction.

For this reason we congratulate the Maynooth scholar who has taken up the study of this particular chapter of Church History, and elaborated it with singular skill and directness of purpose. Honesty in historical argument is a quality by no means common even among Catholic historians. Not that they can be charged with wilful distortion of historical facts; but the consciousness of being *a priori* on the side of the historical Church and the desire

to gain a particular victory not infrequently make the apologist lose sight of the fact that what he takes for granted needs to be proved to an adversary less disposed to champion the cause of the ancient Church. The same weakness of perception that makes the theologian appeal to the presence of Christ at the nuptials of Cana, as a proof that marriage is a Sacrament, will persuade the historian that the monarchical episcopate is a divine institution different from the presbyterate, and that the proof of this can be found in both Scripture and the Apostolic Fathers. Dr. Moran proceeds more wisely, because more critically. He builds up the idea of hierarchical authority from the concept of the Church as outlined in the Gospel. Thence he derives the Apostolate with its jurisdiction; the gradual development of a "Church" in the particular, and as distinct from the universal, sense. He traces the institution of the presbyterate as in a manner identical with the episcopate, and separate only from the order of deacons. Then follows the evolution of episcopal and superepiscopal jurisdiction, in which the author shows his discriminating reading of the Fathers. St. Jerome defends the theory of the original identity of the two orders of bishops and priests, and he bases this teaching on the interpretation of the New Testament. But he also admits that in his own day there was a difference which recognized bishops to be superior to priests, both in orders and in jurisdiction; and that this state of things had been brought about by competent and legitimate ecclesiastical authority. This is an instance of the method adopted by our author. It differs somewhat in point of straightforwardness from the method adopted by those of our theologians who force the meaning of Patristic evidence to show that nearly every ordinance in the Church of to-day has its immediate origin in Apostolic teaching as a divine precept. What we have said may whet the appetite for a study of Dr. Moran's thesis; and we trust it will.

L'EGLISE ET LA REVOLUTION. (1775–1823.) Tome VII de l'Histoire Générale de l'Eglise, par Ferdinand Mourret, Prof. d'Histoire au Seminaire de Saint Sulpice. Paris: Bloud et Cie. 1913. Pp. 534.

THE NEW FRANCE. By William Samuel Lilly, Honorary Fellow of Peterhouse, Cambridge. London: Chapman & Hall; St. Louis: B. Herder. 1913. Pp. 320.

Four of the eight volumes of the General Church History projected by Prof. Mourret, justify a high estimate of the literary and critical value of this new and important contribution to the literature of Catholic Church history. The period thus far covered

includes the sixth to the ninth centuries (Vol. III: *L'Église et le Monde barbare*) and the fifteenth to the eighteenth centuries down to the beginning of the French Revolution, which the present volume takes up and carries on to the death of Pope Pius VII.

Nearly the same ground is covered by Mr. Lilly's work, which begins with the solemn opening of the States General under Louis XVI. Nevertheless in purpose and special scope the two volumes greatly differ. Mr. Lilly's object is to draw from a study of the French Revolution certain lessons in the history of religion which explain the phenomena of religious and political life in the France of to-day. His book is a contribution to the philosophy of history rather than an objective presentation of the facts that have contributed to the development of a national spirit as it is seen in the mutual relations of Church and State.

He regards the Revolution of 1789 as the progenitor of a new national life; hence he gives to his volume the name of "New France", without reference to Canada to which the title has been given in another sense. He deals with some of the aspects of this new France as manifested in politics and literature, since these, in his estimation, have not received their full and proper appreciation at the hands of historians. He declares the primary tendency of the "Declaration of Rights" to have been good, but finds that tendency to have been vitiated by the demonstrably false principles underlying the methods of reform adopted by the Assembly. Thence he traces the currents of good and evil that have influenced and alternately dominated the policy of France's leaders. If the Revolution was a formal revolt against the feudal privileges of the higher clergy and the aristocracy, it was also a reaction which effectually introduced the principle of absolute control of religion by the State, as outlined in Rousseau's system of "social unity". From this developed, either as the natural fruit of the revolutionary tendency, or as a result of its reactions, the spirit of Jacobinism represented by Fouché, and the secularizing efforts of Talleyrand. These effects of revolt were followed on the other hand by the enthusiastic reassertion of the principles of Christianity as illustrated in Chateaubriand's *Genius of Christianity*. All these movements have caused a current of thought and feeling which has made itself felt in our own day and which Mr. Lilly sees reproduced in its best and most complete literary form in the French novelist Paul Bourget, whom he styles the "âme moderne" of France. He takes two of Bourget's books, *Le Fantôme* and *Le Disciple*, and analyzes their contents with a view to bringing out their ethical significance and for the purpose of showing that the author, through the ideals of the true and the beautiful, consistently

moves toward distinctly Christian conclusions. He shares Brunetière's judgment that the anti-Christian campaign in France today is directed by an intellectual nihilism which originated with the French Revolution, but which condemns itself in the unreasoning bigotry that is the outcome of its avowed philosophy.

The purpose of the Abbé Mourret's volume, *L'Église et la Revolution*, is, as already mentioned, one of purely historical exposition, in contrast to the eclectic and more or less desultory character of Mr. Lilly's reflexions on the same theme. Withal, the fact that M. Mourret writes from a Catholic viewpoint and as a historian of the Church, gives to the work a reflective character which makes it of distinct value to the student of the philosophy of history. Perhaps there is no other period in Church history that has so puzzled the unbiased student of national and religious phenomena as this chapter of the French Revolution. Ballanche and Buchez, both of whom our author cites as authorities on the philosophy of history, have seen in the French Revolution the regenerating force whence came forth a true Christian society; De Maistre on the other hand considered the French Revolution as a diabolical invention for the destruction of Christianity. Probably both were right from different viewpoints; and this is what we would learn both from the careful analysis of facts given by Prof. Mourret and from Mr. Lilly's thoughtful comment.

The immediate scope of M. Mourret's volume is to describe in the first place the efforts of the papacy under Pius VI, whereby that Pontiff sought to counteract the growing spirit of anarchy and impiety around him and to forestall by moral legislation the religious and social decadence which threatened all Europe. In the second place, he describes the efforts made by the revolutionary party to enchain the Church by depriving her of her temporal endowments, by enslaving her clergy, and by eventually interdicting the exercise of all external worship. A third period recounts the phenomena of the religious revival; this came as a reaction and affected the entire Christian world. It covers chiefly the years from 1800 to 1823, the reign of Pius VII. In other words, *L'Église et la Revolution* describes the history of the Fall and Rise of Catholicity in Europe under two great pontiffs, Pius VI and Pius VII.

For the historian as well as for the philosopher of religion the period presents a unique picture, with its lessons for all time. The struggle of mankind is toward truth and right. The abuses of government, whether in Church or State, lead to eventual revolt on the part of the people who are made to suffer from the arrogance of its rulers. Efforts ensue to establish the disturbed balance of

human right by efforts of reform; but because the proper leaders are usually wanting under circumstances of turbulence, a condition of anarchy ensues which brings on acute hostility against religion; for religion is rightly supposed to have been careless in preventing misgovernment. Hence the blind fury of the populace, aroused by a presentation of its wrongs, instinctively seeks revenge in the places where the promoters of right should have stood. At the time of the French Revolution the clergy were made to suffer for the vices and remissness of a wealthy hierarchy. The self-constituted and unbalanced leaders, Mirabeau, Robespierre, and Barras, seeking to establish political freedom, equality, and fraternity, deemed it a necessary policy to extinguish the old landmarks and representatives of authority. To the popular mind those representatives were to be found in the Church which claims the supreme right to exact submission to the ordinances of God for both religious and civil society. A full appreciation of the nature and moving elements of the French Revolution is given in M. Mourret's volume. Incidentally the book contains admirable sketches of persons like Napoleon, and particularly of the great leaders of the Catholic Revival in France which extended to Germany and England. The Foreign Missions and the Oriental Church are chapters treated with sober judgment and fulness.

We look with expectant interest for the completion of the work, more especially the last volume, which is to deal with contemporary history down to the year 1900. As we understand, the initial volume treating of the Apostolic and Patristic ages, followed by that on the early medieval period, are also in press, so that we shall shortly have in hand this excellent summary from competent hands of the entire course of Christian History.

HUMILITY THE TRUE TALISMAN. A Study of Catholicism. By Dr. Albert von Ruville. Translated from the German by G. Schoetensack. Simpkin, Marshall & Co., London. 1913. Pp. 202.

The distinguished convert, Doctor von Ruville, Professor of History at the University of Halle, whose well known book, *Zurück zur hl. Kirche*, created such a stir a few years ago amongst the learned in Germany, and in its translation, *Back to Holy Church*, has effected so much good in the English-reading world, develops in the present volume one of the genuine "marks" of Catholicism. In the very nature of things God must—such is His goodness and wisdom—have given to the method or system whereby He leads human beings to their ultimate end—perfection, happiness in a future life—visible signs whereby it may be within the power of all, the

most unlearned as well as the most intellectually gifted, to recognize that system to be divine. As a matter of fact there are such marks or signs. Professor von Ruville singles out one which to his mind appears most obvious and convincing, *Humility*.

But what is Humility? This question he proceeds to answer, first negatively then positively. "*Real Humility*" he finds to be "*a cheerful willingness to submit to or serve another*" (the author's italics) without any consideration of the one toward whom it is exercised. It consists in a readiness to put one's will under the direction of another more able than oneself, no matter what be the outward relationship (xvii). Manifestly this is no "philosophical" definition of Humility. It is rather a description *ex signis*. Where this "cheerful willingness to submit or serve" is present, there too will be genuine Humility as its root and cause. There can be no more disastrous mistake than "to liken Humility to weakness and regard propagation of it degrading to humanity, a view rather popular nowadays. True Humility, most surely manifested in Christianity, is just that force which enables a man to develop all his powers to the utmost by preventing his overstepping his natural limitations, and by attracting him to that field of activity to which he belongs by his whole nature. Here alone can he obtain power from God to strengthen him against temptation and the attacks of unbelief. Humility gives a mighty impulse to worldly activity; it urges to the perfect performance of every duty, to the fullest accomplishment of one's natural talents and to the most zealous service of one's neighbor and of the community" (p. xviii).

Having analyzed the notion of Humility, Professor von Ruville proceeds to study it, first in "the history of salvation", and secondly in "the institution of salvation". First he shows its decay in the early days of humanity; then the providential preparation for it in Judaism; its re-establishment and preservation in and by Christianity; and its subsequent decline and extinction in those systems that broke away from the parent organism. In the second part of the book the author presents Humility as active in Our Lord, Our Lady, in the early Church. Humility in relation to science, and Humility in its conflicts with pride and pride's natural offspring, heresy, are then studied, and are seen to lead to certain practical conclusions relative to the Church's life in the present age.

The foregoing brief sketch may suffice to show that, while the author's line of thought is not essentially new, it being substantially a development of the familiar argument from the fourth "mark" of the Church, "Sanctity", attesting to her divine origin, nevertheless it is the development itself of that argument that is here original. In the first place Humility, being selected as the most

essential ingredient of Holiness, the familiar argument receives a more specialized and impressive significance. And secondly, the argument thus restricted is lifted quite out of the commonplace by the historical and philosophical setting and wealth of illustration in which it is placed. At the same time, von Ruville thinks and writes so clearly, and the translator makes the thought so apparent, that the line of apology (for such it is) can be easily grasped and appreciated by the average intelligent reader. The book is a welcome addition to our apologetical literature and will surely be an instrument for good both within and without the Church, not second in influence to the writer's antecedent story of his own conversion.

THE BEAUTY AND TRUTH OF THE CATHOLIC CHURCH. Sermons from the German, adapted and edited by the Rev. Edward Jones. With an Introduction by the Most Rev. John Ireland, Archbishop of St. Paul. Vol. III. St. Louis: B. Herder. 1913. Pp. 359.

The attention of our readers has already been called to the excellent series of translations by Father Jones, under the title of *The Beauty and Truth of the Catholic Church*. We wish to speak with special appreciation of this third volume, which deals chiefly with the Sacraments. There is nothing superficial or merely rhetorical in these sermons. They are well developed themes, in good English, and the congregation that listens to them is sure to be instructed as well as edified. Of the thirty-two chapters or sermons here offered, five are devoted to the exposition of the Sacrament of Penance, four to Indulgences, two to Extreme Unction, and five to the Priesthood. Not one of these should we like to see omitted; they involve no repetitions. The Sacrament of Matrimony as treated in the volume is a good example of the thoroughness with which the matter is handled for the practical benefit of the people. The sermon in which the sacramental character of Matrimony is explained is followed by one on "The Dignity and Holiness of Christian Marriage," another on "Mixed Marriages", and others on "The Blessing *post partum*", "Address to a Bridal Couple", "Address to Christian Mothers for the Feast of the Epiphany", "The Example of the Holy Family", "The Feast of St. Ann", "The Feast of the Guardian Angels", "The Feast of the Immaculate Conception", "The Christian Education of the Child", "The Splendid Sacrifice of Christian Education", "The Results of an un-Christian Education", "The Separation of Church and School". The reader will see at a glance how the very order and development of the sermons, as here shown, indicate the author's appreciation of the value of the Sacrament of Matrimony. It cannot but

prove effective in convincing the faithful of the importance of their duties in this regard. The sermons on Marriage are followed by two admirably clear and eloquent instructions on the New Marriage Laws, promulgated in the archdiocese of St. Paul by the zealous and saintly John Ireland, whom we all learn to admire more and more, as time goes on, for the great qualities of mind and heart that distinguish his activity as a leader in the Episcopate of America.

THE NEW PHILOSOPHY OF HENRI BERGSON. By Edouard Le Roy. Translated by Vincent Benson, M.A. Holt & Co., New York. 1913. Pp. 241.

Whatever one may think of Bergson's philosophy, one must admit that it has found a most enthusiastic champion in M. Le Roy. Bergson's name, he says, "is on everybody's lips". Bergson "is deemed by acknowledged philosophers worthy of comparison with the greatest". Bergson's "pen, as well as his brain, has overleapt all technical obstacles, and won himself a reading both outside and inside the schools". Such is Bergson to-day; but the disciple's prophetic eye discerns the future when his master's "work will appear . . . among the most characteristic, fertile, and glorious of our era". That work "marks a never-to-be-forgotten date in history; it opens up a phase [!] of metaphysical thought; it lays down a principle of development the limits of which are indeterminable; and it is after cool consideration, with full consciousness of the exact value of words," that M. Le Roy finds himself "able to pronounce the revolution which it effects equal in importance to that effected by Karl, or even by Socrates".

An auspicious augury of this inspiring future may well be gathered from the marvellous strides which the new philosophy is at present making. "Twenty years have sufficed to make its results felt far beyond traditional limits, and now its influence is alive and working from one pole of thought to the other; and the active leaven contained in it can be seen already extending to the most varied and distant spheres: in social and political spheres, where from opposite points and not without certain abuses, an attempt is already being made to wrench it in contrary directions; in the sphere of religious speculation, where it has been more legitimately summoned to a distinguished, illuminative and beneficent career; in the sphere of pure science, where despite old separatist prejudices, the ideas sown are pushing up here and there; and lastly in the sphere of art, where there are indications that it is likely to help certain presentiments, which have till now remained obscure, to become conscious of themselves." Making all allowance for these

somewhat exuberant encomia, so natural in a follower of a victorious leader, we cannot refuse the tribute of praise that is justly due to M. Bergson's subtlety of mind, brilliancy of imagination, wealth of resource, earnestness, and loyalty of spirit in his search for and his presentation of what he regards as a new philosophy.

Of course it is not altogether a truly "new" philosophy. Substantially it was taught as long ago as the days of Heraclitus. "All thing are in a perpetual flux; you cannot step twice into the same stream." This fundamental view of reality bridges the chasm between "the dark philosopher" of Ephesus (B. C. 500) and the brilliant philosopher of present-day Paris. Here, however, at this substantially identical world-view, the comparison must end; for Bergson has none of the obscurity of Heraclitus. On the contrary, he throws upon his principle of flux the illumination gathered from every field of modern culture. His ideas are all ablaze. His fancy scintillates, and his language almost dazzles one with its ceaseless play of manifold coloring.

We do not say that all this flood of light illumines what is truly real, what is verily out there in the world of things. It flashes upon what Bergson thinks and declares to be real, to be right there. And so to see the thing and the light or rather the thing *in* the light, one must see through Bergson's eyes. One must get oneself into the conviction that one's ordinary perceptions, conceptions, judgments, inferences are simply artificial manipulations of what is real—adjustments made in view of practical life (pragmatism); they have no correspondence with what *is*; they are simply what they are commonly called—"work-a-day" symbols that serve the purpose of practical living. Put them all aside; they are only on the surface. Give up your intellect and go down into the depths by means of "intuition". Intuition brings you into immediate contact with what is: not with what is permanent, abiding, but with the flow of things; and the flow is time or rather duration. Duration moreover is essentially, necessarily creative. Out of it have all things come. But how? By "productio totius rei et subjecti ex nihilo"? By emanation from some primordial substance, whether matter or spirit? To these elementary questions we get no satisfactory answer from M. Bergson. Nor can we expect any; since to frame such an answer demands an intellectualizing of the contents, the stream and the flow; and that would be to arrest the dynamic, make it static, artificialize the natural. Moreover, we must bear in mind that "the chosen instrument of philosophic thought is metaphor" (p. 34), and you remember your Logic: "definitio non sit metaphorica."

It is of course impossible to sum up in a few sentences any system of philosophy, and least of all so elusive, even though, in

one sense, so brilliant, a system as that of M. Bergson. We shall not therefore attempt the impossible here; but refer the interested reader to M. Le Roy's introduction. The writer seems to catch the spirit of Bergson and portrays it in colors hardly less vivid than does the latter himself in his most elaborate production *Évolution Créatrice*.[1] In view of the widespread popularity of the Bergsonian philosophy the Catholic priest cannot afford to be unacquainted with its teachings and bearings. The substance of those *teachings* he can get from the present book, a well-translated and most readable one.

As to the bearings of this philosophy, especially on morals and religion, that is quite another thing. From a purely logical point of view the outcome of the system would seem to be destruction of all morality and all religion. And this for the simple reason that Bergson's *method*, to say the least, turns man's nature upside-down. In the first place, it denies the real objective value of the intellect and gives its acts merely a symbolical and practical value. And in the second place it substitutes for the intellect a vague kind of feeling of reality, that reality being an undefined and undefinable stream of duration. Now if we have no certain intellectual representation of a permanent substantial reality within us, we have no soul; consequently no free will; hence there is no distinction between moral good and evil. Moreover, if we have no intellectual conviction based on rational evidence of the existence of a permanent substantial infinite personal spirit we have no reasonable ground for religion.

We are well aware that many students of Bergson and amongst them M. Le Roy will not admit—they protest against—these conclusions. Moreover, in a letter to Père de Tonquedoc, Bergson himself has made the following declarations: "The considerations put forward in my *Essay on the Immediate Data* result in an illustration of the fact of liberty; those of *Matter and Memory* lead us, I hope, to put our fingers on mental reality; those of *Creative Evolution* present creation as a fact; from all this we derive a clear idea of a free and creating God, producing matter and life at once, whose creative effort is continued, in a vital direction, by the evolution of species and the construction of human personalities." All this coming from Bergson himself is reassuring, though we cannot help suspecting that he either does not draw the logical conclusions from his own premises or that he attaches a meaning to terms—liberty, mind, God—different from that which they bear in the "intellectualist" philosophy.

[1] English translation *Creative Evolution*. Holt & Co., New York. 1911.

Literary Chat.

Elsewhere in the present number the recent translation of the Third Part of St. Thomas's *Summa Theologica* is proposed as a desirable meditation book. The idea is elaborated, extended, and reduced to practice in Bishop Bellord's solid work, *Meditations on Christian Dogma,* in which the whole system of Catholic theology is brought into the service of mental prayer. Many find these highly speculative themes the most fruitful in suggestions and practical resolutions. Others however, and probably the majority of persons who habitually pray with the mind as well as the heart, will always prefer the meditation book that appeals more directly to the affections.

There are many such books. One at least of the best of the class is *Growth in the Knowledge of our Lord,* adapted from the French of the Abbé X. de Brandt by Mother Mary Fidelis. The work has been recently reprinted in three handsome volumes by Herder (St. Louis, Mo.). The title is sufficiently explicit. The meditations are relatively brief and thoroughly systematized—preludes, points, colloquies, resolutions, all in order. No one who seriously uses this book can honestly allege inability to meditate.

Meditations on the Sacred Heart, by the Rev. Joseph McDonnell, S.J., is the title of a small volume containing two novenas of reflexions, with special reference to the devotion of the First Fridays; also a novena pertinent to the Apostleship of Prayer; likewise a short account of the devotional exercises of the *Holy Hour,* with appropriate meditations. The reflexions are followed by points for self-examination. The whole is an instructive and eminently practical manual of devotion to the Sacred Heart. (Benziger Bros., New York. Pp. 167.)

Meditation should lead to contemplation. That it does not attain this end is largely if not entirely the individual's own fault. Of books on this higher state of the spiritual life there is likewise no dearth. A recent small volume has just appeared under the title *Mystical Contemplation: the Principles of Mystical Theology,* by the Rev. Father E. Lamballe, Eudist. It is translated by W. H. Mitchell, M.A. The author has condensed and systematized the teachings of the great masters, St. Teresa, St. John of the Cross, St. Thomas, St. Francis de Sales. The doctrine is therefore safe and solid. Happily, too, the writer has succeeded in presenting it lucidly. In this respect the translator has no less happily coöperated. (Benziger Bros., New York. Pp. 220.)

The latest addition to the "Notre Dame Series of Lives of the Saints" is *St. Gilbert of Sempringham.* It is a beautiful book, alike as regards contents and form and material setting. It throws a flood of light on the troublous century in which St. Gilbert worked and prayed (1089-1189). Though the Order which he founded died out about four centuries ago, it is well that his spirit be kept alive by inspiring story such as the one before us. Nor is the moral of the story without its meaning for the present age. For even "as the knight-spiritual set himself to conquer the brutality of the age in which he lived, not by violent invective, but by the daily practice of the maxims which it scorned", so it is to be hoped that the youth of to-day may find in St. Gilbert's life as here portrayed an impulse to "higher holiness in living, a greater courtesy in action, a keener appreciation of learning". (Sands & Co., London; B. Herder, St. Louis, Mo. Pp. 288.)

All Hallows Annual, 1913 (Brown and Nolan: Dublin) presents an exceptionally interesting collection of facts, retrospects and forecasts, concerning the famous Irish missionary seminary founded by Father Hand in 1842 for

the purpose of perpetuating the Celtic apostolate throughout the world. "The Chapter of Days", the "College Memorabilia", "From the Mission Field", and "Two Years on the Mission", together with the records of work in theological science, in Dramatic Art and Music, give the reader an idea of the intimate relations formed by a college spirit which is peculiarly patriotic and yet cosmopolitan in the true apostolic sense. The *Annual* gives us a picture of the place where study and alert attention to the proper development of the physical man combine to produce a fine body of intelligent and zealous laborers in Christ's vineyard, young men who are not to be intimidated by the prospect of hardship in foreign lands, and who have learnt to cultivate a cheerful spirit of activity, and the use of manifold resources, intellectual and humane, which the life of an apostle holds out to them in the future. The illustrations, typography, and general make-up of the *Annual* are very good.

P. Victor Appeltern, the Belgian Capuchin, whose work in Liturgy and Canon Law has met with general approval among ecclesiastical students, has just issued a little volume entitled *Celebrantis Socius* (Bruges: C. Beyaert). It is designed to serve the clergy as a guide and manual in connexion with the celebration of Mass. The first part explains briefly the various rubrics of the missal according to the new liturgical rules of the "Divino afflatu". The second part consists of devotional exercises in preparation and thanksgiving for Mass. A third section gives a number of formularies for blessing various objects. The volume of 323 pages is neatly made.

The new Psaltery of the Roman Breviary in the vernacular is a welcome help to the clergy in obtaining an intelligent grasp of the devotional character of the Canonical Hours. Many priests get into the habit of reciting the daily office in a merely perfunctory manner, missing the sense of what they recite by reason of the unaccustomed idiom, even though they are capable of translating the same if need be. Fr. Joseph Schmidt has promptly done for the German clergy what the practical sense of the American priest no doubt would desire to see done for the English-speaking clergy as well. *Das Psalterium des Roemischen Brevier's*, "nebst dem allgemeinen Theil des Offizium's" (Fr. Pustet and Co., New York) incidentally may aid students of the German language who, being familiar with the Latin text of the Office, would find it easy to remember what is easily translated.

The Spirit of Our Lady's Litany, by the English Benedictine Abbot Smith, is a series of prayerful addresses to Our Blessed Lady into which are woven the reflexions on her prerogatives as set forth by the invocations of the Litany of Loreto. The booklet will serve as a manual of meditation or for devotional reading in public during the months of May and October.

The republication, in a separate volume, of *The Psalms*, translated by Archbishop Francis Patrick Kenrick, being an improvement on the old Douay version, will be appreciated by the clergy as a help to the interpretation of the Canonical Office. (John Murphy Co.: Baltimore.)

Recent accessions (V and VI) to the "Bibliotheca Ascetica" are the *Certamen Spirituale*, of P. Laurentius Scupoli, and the *De Magno Orationis Medio*, of St. Alphonsus Liguori. Its terseness and manifold suggestiveness commends the Latin to many as a preferable medium of spiritual nutriment. Priests who feel thus will welcome these neat, compact little volumes which, though they contain more than four hundred pages each, will go into the smallest pocket. (Fr. Pustet & Co., New York.)

Drexelius's *Heliotropium* is one of the well-known classics of the spiritual life. As is indicated by its subtitle, "conformity of the human will to the divine", the work treats of the very roots and essence of that life; or, more specifically, the knowledge, the benefits of, the obstacles, the helps to union of

man's with God's will. An English translation from the original Latin appeared in 1868, and upon this version is built the new edition which has just been issued in a very neat form by the Devin Adair Co. of New York. (Pp. 413.)

The publishers of this book are manifesting a forward stride in the world of book making. Besides the above attractive volume and *My Unknown Chum*, previously noticed in these pages, they have recently put forth in the daintiest shape, reminding one of the Mosher Bibelots, Ruskin's *Saint Ursula* (a letter from the *Fors Clavigera*). Nothing need here be added in praise of this well-known gem of graceful literary art, in which Ruskin's spiritual idealism is at its best. The booklet is fittingly introduced by an "Ursuline of New Orleans".

One can almost condone Mark Twain's not infrequent irreverences, his flings at things sacred, in view of his splendid tribute of honor to the saintly Maid of Orleans. Doubtless beneath the humorist's habit there was hidden a deeper appreciation of that which is genuinely divine. Most likely it was his numberless experiences of cant and religious shams that disgusted him and dimmed his sense of discrimination for the truly sacred. One gets a glimpse of Twain's underlying self in a few lines hidden away in *Following the Equator*. "On the rail again—bound for Bendigo. From diary, October 23. Got up at 6, left at 7.30; soon reached Castlemaine, one of the rich goldfields of the early days; waited several hours for a train; left at 3.40 and reached Bendigo in an hour. For comrade a Catholic priest who was better than I was, but didn't seem to know it—a man full of the graces of the heart, the mind, and the spirit; a lovable man." Evidently this is genuine, spontaneous. Then comes the pleasantry: "He [Father C.] will rise. He will be a bishop some day. Later an archbishop. Later a cardinal. Finally an archangel, I hope. And then he will recall me when I say, 'Do you remember that trip we made from Ballarat to Bendigo, when you were nothing but Father C., and I was nothing to what I am now?'" It makes one wish that whatever Samuel Clemens is "now", he had in his earthly pilgrimages met with more representatives of religion of the type of Father C.

Students of things social will be interested in knowing that the third volume of the monumental work on *National Oekonomie*, by Heinrich Pesch, S.J., so long delayed by the author's illness, has recently appeared. It will be more fully noticed in a future number. (B. Herder, St. Louis. Pp. 957.)

Christenlehren, by Dr. Hermann Siebert, belongs to the class of books of solid instruction in which the German language is specially rich. The author here gives the first part of a projected series of manuals of higher religious instruction, that is, of a grade surpassing the catechetical. The present booklet (pp. 120) treats of the principal truths of religion—God, Creation, Redemption (Glaubenslehren). Other portions—on morality, the Sacraments, history—are to follow. A compact, serviceable, well-arranged and digested manual. (B. Herder, St. Louis.)

Among the 1914 American Annuals that have thus far made their appearance we note *St. Antony's Almanac*, issued by the Franciscan Fathers of the Holy Name Province (Franciscan Monastery, Paterson, N. J.). Contributions from Fr. Paschal Robinson, Fr. Engelhardt, Dr. James J. Walsh, Miss Eleanor C. Donnelly, Marian Nesbit, the Hon. Bird S. Coler, and other well-known writers, assure good material for instruction and diversion, such as we look for in a year-book of this kind. Besides this, subscribers are offered numerous premiums, temporal and spiritual. No less attractive in contents and general make-up is the *St. Michael's Almanac*, issued by the Fathers of the Society of the Divine Word (Techny, Ill.). It contains varied

matter, calculated in particular to arouse interest for the work of the Missions. The Society has its own printing press, and enjoys wide popularity, especially among the German population.

The John P. Daleiden Co., of Chicago, publishes *The Family Record*, by the Rev. Julius E. Devos. It is intended to serve as a permanent memorial or register of marriage and affinity relationships. The tables of kinship to be filled out contain pages for the husband's family, the wife's family, and posterity tables. There are also directions for the proper use of the *Record*.

Books Received.

SACRED SCRIPTURE.

THE NEW TESTAMENT. Volume III: St. Paul's Epistle to the Churches. Part I. The Epistles to the Thessalonians. By the Rev. Cuthbert Lattey, S.J. (*The Westminster Version of the Sacred Scriptures.*) Longmans, Green & Co., London and New York. 1913. Pp. xxi-21. Price, $0.40 *net*.

BEITRÄGE ZUR GESCHICHTE DER SIXTO-KLEMENTINISCHEN VULGATA NACH GEDRUCKTEN UND UNGEDRUCKTEN QUELLEN. Von P. Hildebrand Höpfl, O.S.B. (*Biblische Studien* XVIII, 1.—3.) B. Herder, St. Louis. xvi und 340 Seiten. Preis, $2.45.

DE DAEMONIACIS IN HISTORIA EVANGELICA. Dissertatio Exegetico-Apologetica quam exaravit Johannes Smit, Phil., Theol. et Rer. Bibl. Doctor, Professor S. Scripturae in Seminario Archdioecesis Ultraiectensis. (*Scripta Pontificii Instituti Biblici.*) Sumptibus Pontificii Instituti Biblici, Romae. 1913. Pp. xxiii-590. Pretium, 6 *L.*

THEOLOGY AND DEVOTION.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part III. Literally translated by Fathers of the English Dominican Province. First Number (QQ. I-XXVI). Benziger Bros., New York. 1913. Pp. 347. Price, $2.00 *net;* $2.20 *postpaid.*

MEDITATIONS ON THE SACRED HEART. Commentary and Meditations on the Devotion of the First Fridays, the Apostleship of Prayer, and the Holy Hour. By the Rev. Joseph McDonnell, S.J., author of *Commentary and Meditations on the Litany of the Sacred Heart, Commentary and Meditations on the Promises of the Sacred Heart*, etc., etc. Benziger Bros., New York. 1913. Pp. xii-155. Price, $0.90 *net;* $1.00 *postpaid.*

"HORS DE L'EGLISE PAS DE SALUT." Dogme et Théologie. Par J.-V. Bainvel, Professeur à l'Institut catholique de Paris. Gabriel Beauchesne, Paris. 1913. Pp. viii-62. Prix, 0 fr. 75; *franco* 0 fr. 90.

THE AUGUSTINIAN MANUAL OF SAINT RITA OF CASCIA, O.S.A. With a Short Life of the Saint. Compiled from approved sources by Augustinian Fathers attached to St. Rita's Shrine, Chicago, Ill. The Augustinian Community, 63rd St. & Oakley Ave., Chicago. 1913. Pp. lviii-446.

CHRIST'S CADETS. St. Aloysius Gonzaga. St. Stanislaus Kostka. St. John Berchmans. By C. C. Martindale, S.J. Benziger Bros., New York. 1913. Pp. xii-144. Price, $0.35 *net;* $0.40 *postpaid.*

DER AGENNESIEBEGRIFF IN DER GRIECHISCHEN THEOLOGIE DES VIERTEN JAHRHUNDERTS. Ein Beitrag zur Geschichte der trinitarischen Terminologie. Von Dr. Paul Stiegele. (*Freiburger theologische Studien*, 12. Heft.) B. Herder, St. Louis. 1913. xiv und 144 Seiten. Preis, $0.85 *net.*

FLOWERS OF THE CLOISTER. By Sister Mary Wilfrid La Motte, Sister of Loretto at the Foot of the Cross, Loretto Mother-House, Marion County, Kentucky. Benziger Bros., New York. 1913. Pp. 211. Price, $1.25 *postpaid.*

PHILOSOPHY.

HISTORIA PHILOSOPHIAE scholarum usui accomodata. P. D. Ramirus Marcone, O.S.B., in Collegio S. Anselmi de Urbe Professor. Volumen I: Philosophia Orientalis et Graeca. Desclée & Socii, Romae. 1913. Pp. xii-352. Pretium, 3 *L.* 50.

DE COGNITIONE SENSUUM EXTERNORUM. Inquisitio Psychologico-Criteriologica circa Realismum Criticum et Objectivitatem Qualitatum Sensibilium. Auctore P. Ios. Gredt, O.S.B., in Collegio S. Anselmi de Urbe Philosophiae Professore. Desclée & Socii, Romae. 1913. Pp. viii-98. Pretium, 1 *fr.* 25.

LITURGY.

PSALMI VESPERARUM ET COMPLETORII. Pro Omnibus Dominicis et Festis Duplicibus ac pro Officio Defunctorum. Juxta Editionem Typicam Vaticanam, in quibus concordantia verborum et melodiae in clausulis diligenter providit Maximilianus Springer. Fr. Pustet & Co., New York. 1913. Pp. 235. Price (bound), $0.50.

DAS PSALTERIUM DES ROEMISCHEN BREVIERES nebst dem allgemeinen Theil des Officium's. Von Joseph Schmidt, Priester der Dioceses Regensburg. Fr. Pustet & Co., New York. 1913. xv und 191 Seiten. Preis, $0.60.

CELEBRANTIS SOCIUS ad Missam secundum et extra Ordinem Officii rite celebrandam. Juxta novam Rubricarum reformationem Bullae *Divino afflatu* et recentissima S. R. C. Decreta. Cui accedunt Preces ante et post Missam atque Benedictiones maxime usurpatae. Cura et studio P. Victorii ab Appeltern Ordinis Fratrum Minorum Capuc. Prov. Belgicae Ex-Provincialis et Juris Canonici ac S. Liturgiae Lectoris emeriti. Sumptibus Caroli Beyaert, Brugis. 1913. Pp. xii-324. Pret., 2 *fr.* 50.

HISTORY.

MEMOIRS OF FATHER P. GALLWEY, S.J. By Father M. Gavin, S.J. With portrait. Burns & Oates, London; Benziger Bros., New York. 1913. Pp. xiii-263.

HISTORIA DE LA COMPAÑÍA DE JESÚS EN LA ASISTENCIA DE ESPAÑA. Por el P. Antonio Astrain de la Misma Compañia. Tomo IV: Aquaviva (Segunda Parte) 1581-1615. Administración de *Razón y Fe*, Madrid, 1913. Pp. xx-833. Precio, 10 pesetas.

SISTER MARY OF ST. FRANCIS, S.N.D., Hon. Laura Petre (Stafford-Jerningham). Edited by Dom Bede Camm, O.S.B. R. & T. Washbourne, London. 1913. Pp. xvi-352.

THE NEW FRANCE. By William Samuel Lilly. Chapman & Hall, London; B. Herder, St. Louis. 1913. Pp. 320. Price, $2.25.

MISCELLANEOUS.

THE MAID OF SPINGES. A Tale of Napoleon's Invasion of the Tyrol in 1797. By Mrs. Edward Wayne. Benziger Bros., New York. 1913. Pp. 222.

GRACECHURCH. By John Ayscough. Longmans, Green & Co., London and New York. 1913. Pp. ix-319. Price, $1.75 *net.*

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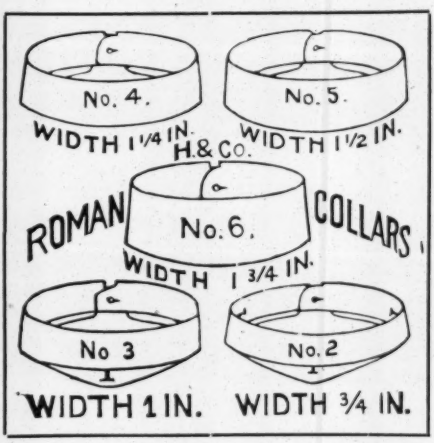

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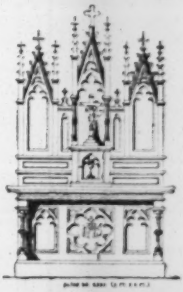

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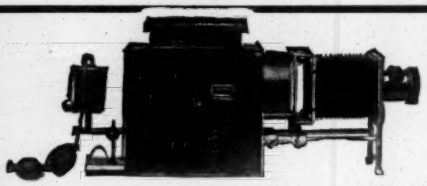

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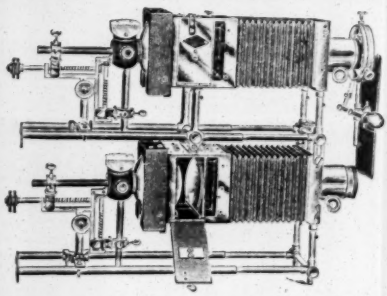

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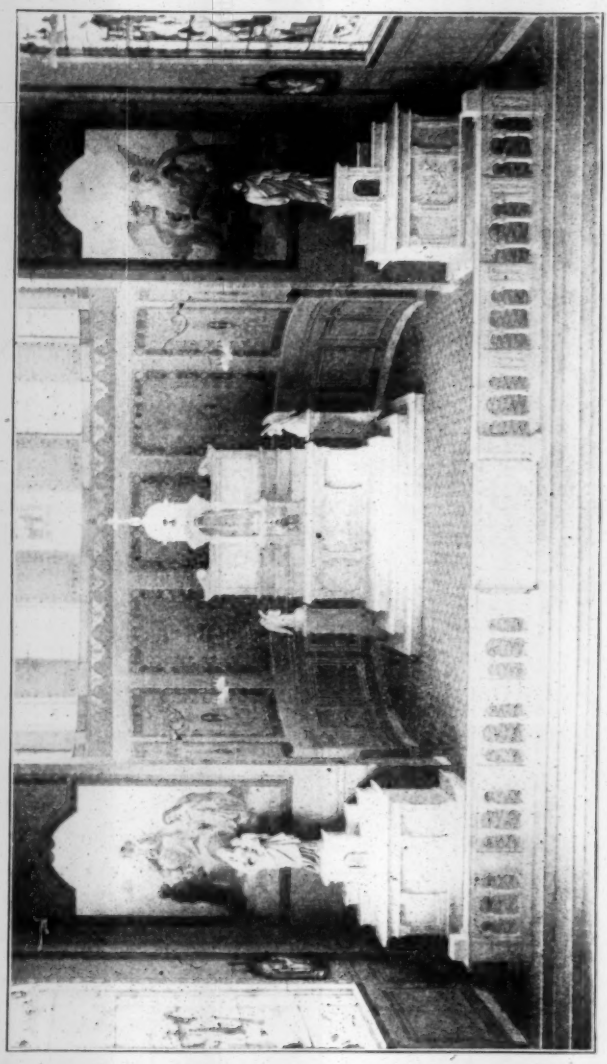

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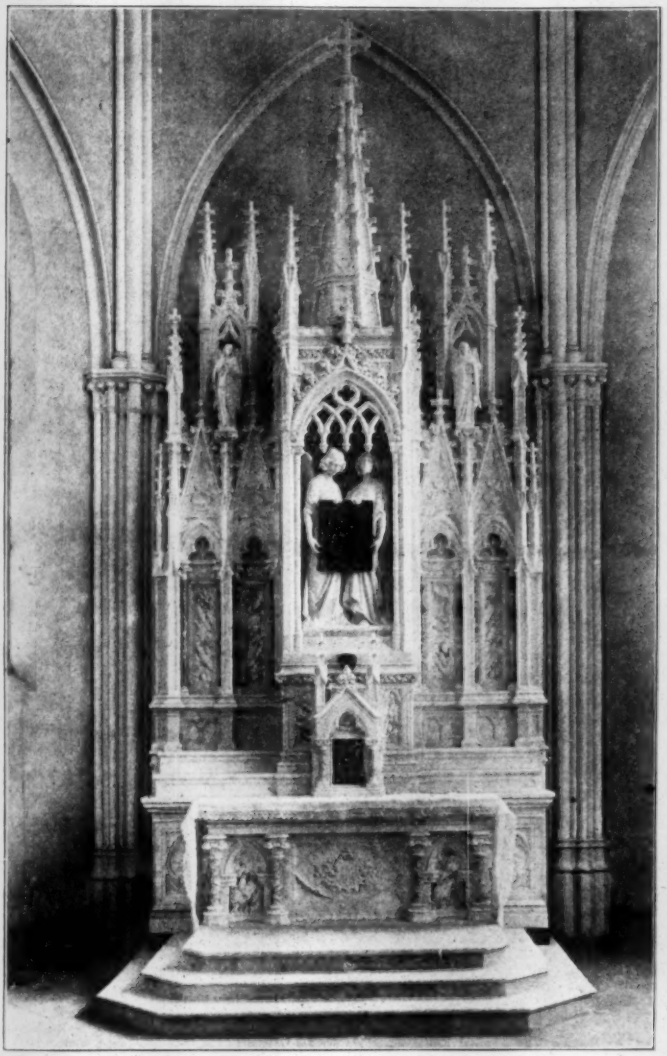

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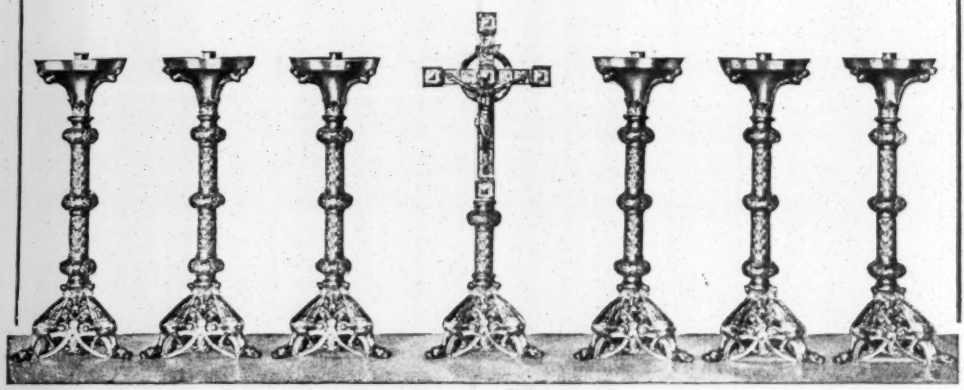

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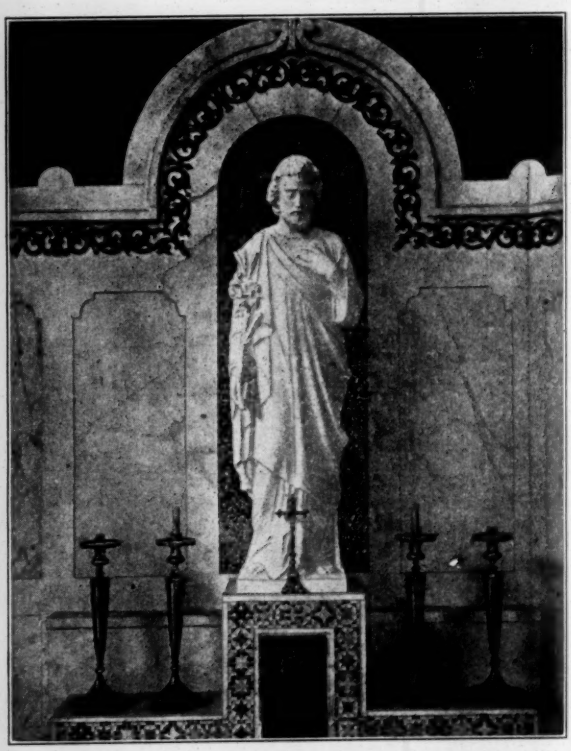

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